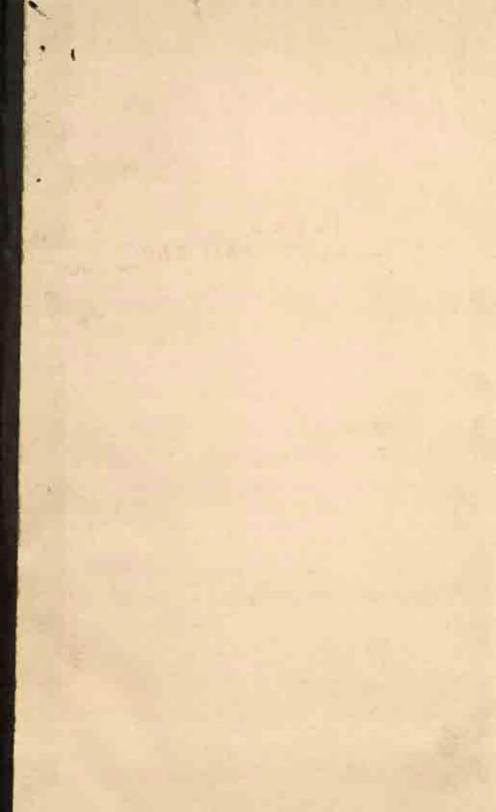
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GREATER INDIA SOCIETY BULLETIN NO. 5

# INDIA AND JAVA

(Second edition, revised and enlarged)

PART I am part II morell (HISTORY)



By

# BIJAN RAJ CHATTERIEE,

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## FOREWORD

In offering to the public this new and revised edition of the Greater India Society's Bulletin No. 5, an apology is needed for the unfortunate delay that has occurred in its publication. This has been largely due to the fact that both authors had to stay at a great distance from the Press where the work was printed.

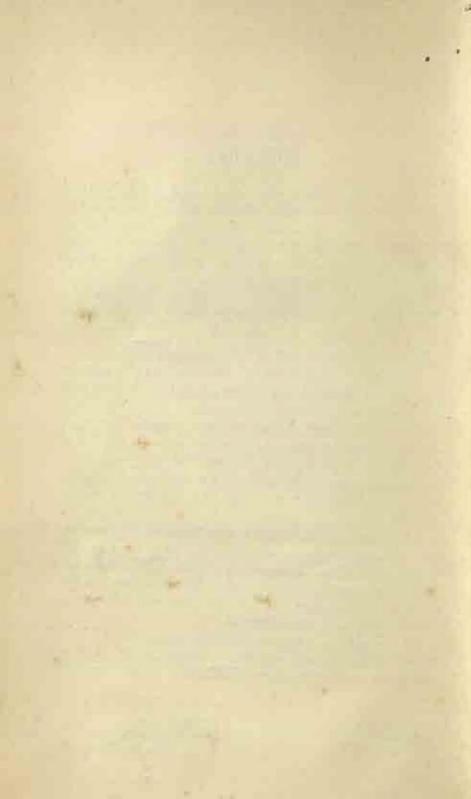
In the first part of the present work the author Dr. B. R. Chatterji has further availed himself of his knowledge of the Dutch sources to revise and bring up-to-date the subject matter of the first edition.

The second part, which is altogether new, consists of a corpus of Sanskrit inscriptions from Java, Sumatra and Borneo—lands of originally alien tongues and peoples but afterwards completely transfused by contact with the superior culture of India. In this part while Dr. Chatterjee has with his usual industry collected all the inscriptions, the task of editing and translating them has been undertaken by Dr. N. P. Chakravarti to whom the Society conveys its warmest thanks.

At the present time when India's fitness for undertaking the responsibilities of a complete national life is being judged at the bar of the world's opinion, it is to be hoped that this modest narrative of her cultural achievement in a remote corner of South-Eastern Asia in the past will not fail to awaken a wide and a keen interest.

In conclusion, a word of acknowledgment is due to the Prabasi Press for the unfalling courtesy which it has extended to us at every stage of publication of the present work.

Calcutta, April, 1933 U. N. Grosnal. Hon. Secretary, Greater India Society

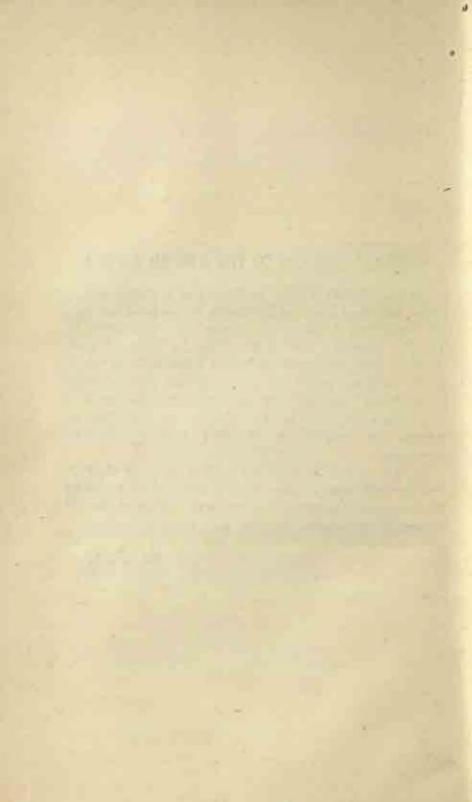


# AUTHOR'S PREFACE TO THE SECOND EDITION

In this Bulletin I have tried to give a general idea of Indian culture of Java and Sumatra in a popular way. In this connection I desire to express my indebtedness to Dr. Otto Blagden, Dean of the School of Oriental Studies, London, who introduced me to the standard Dutch works on the subject, guided me in my studies on the history of Insulindia and read with me several important texts. I am specially thankful to Dr. Blagden for his help as regards the sections on Shrivijaya and the Javanese Ramayana.

In the second edition I have added two more chapters. The first and second chapters have been revised according to the new information which Prof. Krom's Hindoe-Javaansche Geschiedenis has now made available.

B. R. C.



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#### AN OUTLINE OF INDO-JAVANESE HISTORY

THE material on which Sir Stamford Raffles based his history of ancient Java. etc., comparatively recent Javanese tradition, has but little historical value. We have to go back to the ancient inscriptions of the Malay Archipelago. contemporary notices in Chinese annals and Kavi chronicles. like the Nagarakrtagama and the Pararaton, in order to reconstruct the Hindu-Buddhist period of Javanese history. Within the last thirty years Dutch scholars like Kern. Brandes and Krom have accomplished much in this direction. Indeed Dr. N. J Krom's Hindoe-Javaansche Geschiedenis will for a long time remain the standard work

on this subject.

The mention of Java in the Ramayana, where Sugriva sends out searching parties in quest of Sita to the four cardinal points, is well-known. Professor Sylvain Lövi would ascribe to this passage a date not later than the first century A. D. Ptolemy, the astronomer of Alexandria who wrote his geography about the middle of the 2nd century A. D., refers to Java as Jabadieu (Yavadvipa)—a name which he bimself translates as the island of barley. Thus the Sanskrit name of the island was already known to foreigners. Chinese chronicles mention that about 132 A.D. Tiao Pien (Deva Varman?), the king of Ye-tiao (Yavadvipa), sent an embassy to China. The Emperor presented to Tiao Pien a seal of gold and a violet ribbon.

The earliest inscriptions hitherto discovered come not from Java but from eastern Borneo. They are not dated, but ou palaeographical grounds they have been assigned to the fourth century A. D. The script closely resembles that of the early Pallava inscriptions of South India and that of the earliest inscriptions of Champa and Kamboja. The Borneo inscriptions are, however, much earlier than the Pallava inscriptions and it is in this island that we first find this script The language is tolerably good Sanskrit. The inscriptions tell us of one Ashvavarman, the founder of a noble race. Foremost among his sons was Mulavarman, the lord of kings, who had celebrated a bahusurarnaka sacrifice, for which peremony stone gupas (sacrificial posts) had been prepared by Brahmans. Fragments of these stone posts have been discovered along with the inscription.

The next series of inscriptions tell us of Purnavarman

of Western Java. These, too, are not dated, but, on account of their archaic character, have been ascribed to the middle

of the 5th, century A. D. The script is the same which later on became known as Pallava grantha and which is found in early Borneo and in the Indo-Chinese epigraphy of Champa and Kamboja. Purnavarman calls himself the lord of Taruma-ongara (near Batavia), and one of the inscriptions refers to the construction of two canals, Chandrabbaga and Gomati. It is to be noted that both the names are those of rivers of North India. On two of the inscriptions the foot-prints of Pornavarman himself are carved and compared with those of Vishna, while on a third the footmarks of the king's elephant are cut into the stone.

It might have been during the reign of Purnayarama or one of his immediate predecessors that the Chinese pilgrim Ea-hien reached West Java from Ceylon. Fa-hien writes that in this country there were many Brahmans but that the Buddhist religion here was not of sufficient importance to be worth mentioning. Then he mentions that after a short stay he sailed for Canton (in 418 A. D.) in a merchant vassel which had 200 Hindu traders on board.

Buddhism was probably first preached in Java by Gunavarman, a prince of Kashmir, In 423 A. D. From Java Gunavarman proceeded to China in a ship belonging to a Hindu of the name of Nandi.

The next mention of Java is also from a Chinese source. We learn from the history of the first Sung dynasty that, in the year 435 A. D. the king of Ja-va-da whose name was Sri-pa-da-do-a-la-pa-mo (Shripada Dharavarman?) sent an

envoy to the Chinese court to present a letter.

Another Chinese chronicle, which covers the first half of the 6th century A. D., describes a kingdom of the name of Lan-ga-su on the N. W. coast of Java. "The people say that this kingdom was established more than 400 years ago. It once happened that a king of this country was very unsatisfactory in his rule. One of his relations was a clover man, and therefore the people began to turn towards him ... The king drove him out of the realm, whereupon his kinsman went to India and there married the daughter of a ruler of that country. When the king of Lan-ga-sn died, the exiled prince was called back by the nobles to be their king ... " The son of this king sent a letter to the Chinese Emperor, which is characterised by a fervent Buddhist tone.

It seems that towards the and of the 6th century, Western Java fell into decay and Central Java rose into prominence. The new history of the Tang dynasty mentions a kingdom of the name of Kalinga in Central Java and describes embassies which came from this kingdom and from

Ball in the period 637-649.

"In 674 A. D. the people of this realm took as their ruler a lady of the name of Sima. Her rule was most excellent, even things dropped on the road were not picked up. An Arab chief ian Arab colony existed on the Western coast of Sumatra from an early date) seat a bag of gold to be laid down within her frontiers. The people avoided it in walking, and it remained untouched for three years. Once the Crown-Prince stepped over that gold and Queen Sima was so angry with him that she wanted to have him executed. There was however a compromise, and the prince's toes, which had touched the bag of gold, were cut off."

We hear no more of this kingdom of Kalloga in Java. Our next source of information is the Janggal inscription of Central Java, of the Shaka year 654 (732 A. D.), the first dated record which we have got as yet from Java. The script (Pallava Grantha) and the language (Sanskrib) both closely resemble the characters and the style of the Han Chey inscription of Bhavavarman, the king who reigned in Kamboja about the middle of the 6th century. This Central Javanese inscription is a Shaiva document and refers to the reconstruction of a Shaiva temple on the model of a celebrated shrine in the holy land of Kunjara Kunja. Probably this Kunjara Kunja is to be identified with the ashrama of Agastya of that name in South India. Two kings of Central Java, Sannaha and Sanjaya (father and son), are mentioned here as having ruled long on this earth with justice like Manu. Perhaps the Shiva temples on the Dieng plateau should be ascribed to this period. A later Javanese chronicle describes extensive conquests of Sanjaya beyond the boundaries of Java. Princes of Sumatra, Bali and the Malay Peninsula are said to have yielded after severe lighting and acknowledged his supremacy.

Another Shaiva inscription discovered at Dinaya in Eastern Java, dated 682 Shaka (760 A. D.), describes the construction of a black stone image of Agastya Rishi. This was done by the order of king Gajayana, the benefactar of Brahmans and the worshipper of Agastya, who had seen an image of the Rishi constructed out of Decadaru wood by his ancestors. In order to get rain, this image of Agastya Kumbhayoni was consecrated in kumbha-laqua by the strong-

minded king in the fine Maharshi-bhavana."

It may be mentioned in this connection that Agastra is referred to again in another inscription which is dated a century later (785 S.=863 A. D.) and which is partly in Sanskrit verse and partly in Kavi. Kavi is a maxture of Sanskrit and a Polynesian dialect. There Agastra is also invoked under the Javanese name of Valaing. A temple of the name of Bhadraloka is mentioned in this inscription as having been built by Agastra himself, and in the conclud-

ing lines there is a prayer offered for the peace and prosperity of the descendants of the Maharshi who, it seems, had settled down in Java. Prof. Kron., however, thinks that the name Agastya here might refer to some person living in the 9th century A. D. who bore the name of the great seer.

In the meantime, however, important political changes had come over Central Java, which had passed, about the middle of the 8th century, from the hands of the Shaiva rulers into the control of a Mahayanist dynasty from Sumatra. Chinese records tell us that a Hinduised kingdom of Palembang existed in Sumatra in the 5th century A. D. A learned French savant, M. Codos, has made a most remarkable contribution to our knowledge of the ancient history of Further India by identifying Palembang with Shrivijaya, the San-fot-si of the Chinese. We now know that the Shallendra dynasty of Shrivijaya ruled over a mighty empire extending over the Malay Peninsula and Central Java besides Samatra. In the 10th century a Buddhist temple was constructed at Negapatam (near Madras) at the expense of a king of this Sumatran dynasty with the permission of a Chola prince. A Nalanda copper plate of Devapala records the grant of some villages by the Pala sovereign of Bengal for the upkeep of a monastery at Nalanda which was built at the instance of Balaputradeva of the Shailendra dynasty of Suvarnadvipa (Sumatra) out of his devotion to Buddhism. Evidently therefore Shrivijaya or Palembang in Sumatra had become a stronghold of Mahayana Buddhism since the days of I-tsing, who towards the end of the 7th century described it as a great centre of Hinayana learning.

To come back to Java, an inscription found near the lovely temple of Kalasan in Central Java and dated 700 Shaka, (778 A. D.) tells us that this temple of Tara was built at the command of the Shailendra king of Shrivijaya in his own kingdom. Apparently the Javanese possessions were governed by viceroys on behalf of the Sumatran sovereign. A remarkable fact is that this inscription is not in the Pallava script of South India but in a North Indian alphabet. In my work on ancient Cambodia I have tried to show that the introduction of Mahayana Buddhism and a North Indian script in Cambodia abould also be associated with the dominating influence of Shrivijaya. Moreover, this North Indian script of Java and Cambodia is obviously more akin to Bengali than to the Devanagari characters. This teature and the curious combination of Mahayana Buddhism with Trantric elements and Shaiva doctrines to be found henceforth in Java, Sumatra and Cambodia, have led me to suggest in the above-mentioned work that from the 8th century onwards, South Indian influence seems to be on the wane in Further India-which, in religion and in art, comes

more and more under the sway of Pala Bengal and Magadha. In this connection Prof. Krom states: "Indian Buddhism in this period had a recognised centre in the University of Nalanda—which centre had a far-reaching influence on the whole of India as well as remote colonies as far away as as China. . Therefore for (the true source of) the Mahayanist finds in Java we must look first of all to Nalanda."

Central Java did not languish under the rule of the Shrivijaya kings. This is the classic period of Javanese architecture. Borobodur—that epic in stone—is also to be ascribed to this period. The image of Avalokiteshvara in the Chandi Mendoot is one of the happiest efforts of Javanese sculpture and can stand comparison with the best specimens of the Gupta school, Again, by a Shailendra king, as a proof of the study of Sanskrit, was edited a Sanskrit glossary (Amaramālā) in Kavi (Old Javanese). About 863 A. D. the Sumatran period of Javanese history comes to an end—as an inscription, bearing the date 785 Shaka era (863 A. D.), has been discovered in Central Java which commemorates the cult of Agastya.

About this period the Shaiva princes, who had been ousted from Central Java and who had settled down in the eastern portion of the island, appear to have won back their lost territory from the governors of the Shailendra kings of Shrivijaya. Thus was founded the Hindu kingdom of Mataram in Central Java which lasted apparently from 863 A. D. to 915 A. D. Daksha (915 A. D.) seems to be the last ruler of Mataram and to be the builder of Prambanam. After his reign Central Java seems to have been ruled by governors appointed by East Javanese sovereigns. Wawa was one of Mataram. It was during his reign these overlords of that the 'Minto inscription' (924 A. D.) was written. It is so called because Sir S. Raffles sent this inscription to Lord Minto in Scotland during the period of the British occupation of Java. It is a grant for a temple. With Wawa's death Central Java drops out altogether from Javanese history. The great building activity continued in Central Java under these Mataram princes; for to this period of Hindu revival belongs the famous Prambanam group of temples with its magnificent reliefs depicting scenes of the Ramayana. About 828 A. D. (the close of Wawa's reign) occurred a great disaster, probably a volcanic eruption, and Central Java was abundened.

The scene now shifts to Eastern Java where rose a powerinl State under Mpoo Sindok who was at first a minister of Wawa. During Sindok's reign lived the Buddhist author of the Subbuti Tantra, a text which attained fame afterwards. His great-grand-daughter Mahendradath.

married to Udayana, the governor of Bali, which island had already come under the sway of the East Javanese princes. The offspring of this union, as we are told in an inscription. was the great Erlangga. While only 15 years of age, this prince had to fly from his enemies and take refuge in the torest of Vanagiri. He and his followers lived with the asceties in the torest clad in the bark of trees and partaking of the same food as these hermits. He then made a vow that if he was ever restored to his throne, he would build an ashrama in the forest-a vow, which the inscription tells us, he carried out on a magnificent scale. In the Shaka year 957 (1035 A. D.), after having overthrown his enemies in the cast and west and, like a flery dragon, having burnt the andrya (non-Aryan) south, Erlanges was enthroned as the overlord of Javadvipa. It was during his reign that some of the most renowned Kavi (Old Javanese) poems were composed-Arjuna-Vivaha, Virata-parva and a translation of the Mahabharata. The Ramayana may also have been translated into Kavi during this reign.

In 1042 King Erlangua again took to a hermit's life after dividing his kingdom between his two sons. The partition was offected by a learned sage, Bharada, who had acquired 'siddhi.' With a pitcher of water, which came down from the heavens by the magic power of the great master, the boundary line between the two kingdoms of

Kediri and Jangala was marked out.

Of Jangala little is known; but Kediri or Daha has made itself illustrious by the contributions its poets have made to Kavi literature. As a Dutch scholar has written : The Javanese of to-day still looks back on Kediri's golden age as the most perfect realisation of his romantic dreams." About 1104 A. D. flourished at the court of king Varshajaya the poet Triguna, who was the author of the Kavi poems Sumanasantaka and Krishnayana. About 1120 A. D. reigned Kameshvara who has been identified with the famous hero Raden Panji of the Panji romance, still so popular in Java. He was married to Chandra Kirana-a princess of Jangala-"with whom the king always sat on the golden lion-throne," and he was the hero of all sorts of adventures. His court-poet was Mpn Dharmaja, who composed the Smara-dahana ('the burning of the God of Love

Between 1135 and 1155 A.D. Jayabaya, who is remembered to this day in Java, was on the Kediri throne. During his reign the poet Pencoloch wrote the Bharata Yuddha and the Harivamsa. Later on Mahabbarata episodes were adapted in such a way that the scene of the great battle was shifted to Java and the heroes were transformed into Javanese princes and thus became the ancestors of noble

Javanese families. King Jayahaya is described in the Bharata Yuddha as a great conqueror who succeeded in overcoming even the ruler of Sumatra. The tradition still exists in Java that Jayahaya will come back and restore the golden age.

He was a Vaishnava prince.

The rulers of Kediri also made their influence felt in foreign relations. In 1129 A. D. Kâmeshvara received from the Chinese Emperor the title of king. We learn from Arab sources that Javanese merchants traded up to the vicinity of Sophala (on the southeast coast of Africa opposite Madagascar. There were numerous Negro slaves at the court of the Javanese princes. Inded M. Gabriel Ferrand has been led to the conclusion by linguistic evidence and by the accounts of Arab and early Portuguese travellers that Madagascar was colonised in the first centuries of the Christian era by Hinduised emigrants from Sumatra and Java. In the 10th century, he states, there was a new migration to Madagascar from the Malay Archipelago.

Early in the 13th century Kediri had to submit to the adventurer Ken Arok with whose romantic career we have now to deal. We have ample material for the history of Java from the 13th century onwards, for both the Nagarakrtagama and the Pararaton, the two most valuable Kavi chronicles which we possess, cover the Singasari and the Majapahit periods. The Pararaton continues its narrative up to 1478 A. D., i.e the end of the Hindu period of Javanese history, while the Nagarakrtagama stops in the year 1365 during the reign of Hyam Wuruk—the author Prapancha being the court-poet of that great menarch.

The Pararaton begins with the story of Ken Arokthe ancestor of the rulers of the Singasari and Majapahit kingdoms. He is described as the issue of Brahma, the incarnation of Vishan and a near relation of Shiva. Being thus a superman, he hesitated at nothing. He was guilty of theft, murder, and of every conceivable crime. One day, while he sat in a gambling den, he met a Brahman who had come from India for the sole purpose of seeing him. This Brahman had come to know from supernatural sources in India that Vishwu had incarnated himself in Java in the person of Ken Arok. With the Brahman's help Ken Arok got into the service of the prince of Singasari (or Tumapel), a vassal chief of Kediri. Then he fell in love with the wife of the prince, Dedes—the most beautiful woman in Java, of whom had been foretold that her husband would be a Chakravarti monarch. After a series of disreputable adventures the Kediri prince was disposed of by means of a dagger. Ken Arok ascended the throne of Singasari in 1220. married Queen Dedes and soon reduced the neighbouring principalities of Jangala and Kediri to submission. He assumed

the title of Rajasa Sang Amurvabhumi and had succeeded in consolidating his conquests before he was murdered in 1237. The celebrated image of Prajua-paramita, perhaps the most exquisite specimen of the Indo-Javanese school of sculpture, is ascribed to his reign, and is said to represent the features

of his queen Dedes.

The reign of Krtanagara 1268-1202 A D.) the fourth ruler of Sangasari after Ken Arok, was full of events which formed a turning-point in Javanese history. Krtanagara, even in his life-time, was adored as Shiva-Buddha but in reality he was weak and frivolous and brought disasters on his State. Without taking care to make his position secure at home, he frittered away his resources in expeditions to Malayu in Sumatra), Ball, Bakulpura (in S. W. Borneo), etc. His inordinate pride led him to insult the envoy of the Chinese Emperor Kubilai Khan. Meanwhile a vassal of his, Jayakatong of Kediri (or Dahal rose in revolt against him. Krtanagara's son-in-law, Raden Vijaya, tried in vain to resist the rebel chief, who made his entry into Singasari. Krtanagara was slain. and Vijaya escaped to Madura (the island to the north of Java). He came back again, however, entered the service of his former enemy Javakatong and served him with a carefully feigned faithfulness. With that prince's permission Raden Vijaya founded a new town on a waste land which came to he known as Majapahit (Bilva-tikta) from a bael tree with bitter fruit found growing on the site. Vijaya was all the while biding his opportunity, which came in 1293 A. D. with the arrival of the Chinese troops sent by Kubilai Khan to avenge the insult offered to his envoy. At the lastigation of Raden Vijaya the Chinese generals moved against Jayakatong of Kediri, who perished in the conflict. His enemy being thus disposed of Raden Vijaya then attacked the Chinese troops, who, astonished at this treachery, retreated to their ships and sailed away to China without having accomplished anything. Kubilai Khan was highly incensed at the failure of this expedition and condemned one of his generals, a Mongol, to receive seventeen lashes.

Raden Vijaya, having got rid of all his foes, ascended the throne of Majapahit, in 1294 A. D., and, assuming the title of Krtarajasa Jayavardhana, made himself the overlord of East Java. A fine statute of this first sovereign of Majapahit, erected in the temple built over his ashes, represents him as Vishou with all the sacred symbols. This practice of identifying deceased monarchs with the divinities they worshipped in their life-time was common in ancient Cambodia as well as in Java.

The son of Krtarajasa, who succeeded him, was a

worthless ruler. The third severeign of Majapahit was the great queen Tribhuvanottungadevi Jayavishauvardhani—the eldest danghter of Krtarajasa She shared her royal position with her mother Gayatri (a devout Buddhist) and her sister Rajadevi. Her husband, the Prince-Consort, was the chief instice of the realm. It was, however, Gajamada, the prime-minister, who was the most masterful personality at her court. One day in a cabinet meeting he declared that he would not touch the income from his estate till West Java, Bali and the chain of islands to the east of it. Bakulpura in S.-W. Borneo, Palembang or Shrivijaya in Sumatra and Pahang and Singapura (Singapore) in the Malay Peninsula were conquered by Majapahit This solemn yow was received with jeers and contemptions laughter, trajamada, keenly teeling the Insult, laid his complaint before the queen. The scoffers had to clear out and trajamada received the royal permission to carry out his policy.

Ball was overrun in 1343. The powerful prince of Badahulu in Ball was slain and as he was the over-lord of the chain of islands to the east of Java and of Madura and a portion of Celebes—this was a great triumph for

Majapaiiir.

Probably the other conquests were achieved during the next reign, that of Hayam Worok, under whom Gajamuda

continued to serve as prime-minister.

To this period belong the curious inscriptions of Adityavarman—a prince of Sumatra who was a relation and a vassal of the queen of Majapahit. The language of these inscriptions is very obsure but they clearly show the prevalence of Tantric doctrines in Sumatra and Java. De Heer Moens, in the Tijdschrift can bet Balacinasch Genoalschap, 1924 (3 and 4), thus interprets these stanzas, which were obviously meant to mystify the reader:—In 1269 Shaka in the month of Jyaisthya, Prince Adityavarman received on a cremation-ground the highest consecration, thereby gaining salvation, becoming a Kahetrajna under the name of Visheau Dhārani,—enthroned in solitary state ion a heap of corpsest, laughing violently and drinking blood—while his Mahaprasada (12, the human sacrifice) famed up and spread all around an awint smell, which however to the initiate atomed like the perfuse of a million flowers. After his death Adityavarman was supposed to be identified with Avalokiteshvara.

In this connection may also be mentioned the Tantric practices ascribed to Ketanagam (the last King of Singasari) by Prapancha—the author of the Nagaraketagama—who was living at the court of Majapahit at this time. We have already mentioned that Ketanagam was supposed to be an

incarnation of Shiva-Buddha. He also received consecration on a cremation-ground and thus became identified with the Jina Akshobhya. The Nagarak-tagama also refers to the Tantric Chakra rites diligently carried out by Krtanagara, who was also an adept in still darker practices.

The Sang Hyang Kamahayanikan, which belongs to this period and which calls itself a text of Mantrayana Mahayana, also bears the impress of Tantrism. A passage in it refers to Brahma, Vishau and Shiva as the emanations of the

Dhyani Buddha Vairochana.

This digression on the prevalence of Tantric dectrines in Java and Sumatra would serve to show how the decadence of both Hinduism and Buddhism paved the way for

the success of Islam in these islands.

To return to Queen Jayavishnuvardhani, she withdrew from the affairs of state when her son Hyam Wuruk in Javanese name meaning the "young cock") became of age in 1350 A. D. The reign of Hyam Wuruk (his royal title was Shri Rajasanagara) saw the great expansion of Majaphit. This was due mostly to the genius of Gajamada, who, till his death in 1364, continued loyally to serve the king. Both the Nagarakriagama and the Pararaton give us a list of the countries which during this roign, belonged to Majapahit and this list is of a quite respectable length. According to it the empire of Majapahit included at this time all the islands between Java and New Guinea-the south and western part of the last-mentioned island also acknowledging the sway of Majaphit. Moreover Borneo, South and West Celebes, Buton, Buru. Ceram (Ambon), Banda, Banggai, the W. Molucca Isles, Talaut, etc. are all included in this list of dependencies. Then we come to the petry islets between Borneo and the Malay Peninsula. On the Malay Peninsula itself Kedan, Kelang, Singapore, Pahang, Kelantan, etc. belonged to Majapahit Finally the great island of Sumatra, including Palembang or Shrivijaya formed part of this powerful empire. Thus was carried out the scheme of Gajamada on a larger scale than he had planned originally. A part at least of these extensive conquests was achieved by an admiral of the name of Nala during the reign of Hyam Wurnk's mother.

After commercing the conquests, the Nagarak ragama mentions the countries in alliance with Majapahit. Ayodhya and Rajapuri (both in Siam), Marutma (Martaban), Kambuja Champa and Yavana (North Annam) were stendfast ullies (mitra) of Majapahit. Madura, it should be noted, was not regarded as foreign territory—it was reckoned as part of Java itself.

These islands brought their tribute regularly to the court of Majapahit. Owing to the desire of H. M. Hyan Wuruk to further the general welfare. Mantrins and Bhujangao

clearned priests) were sent out by royal command to look after State affairs in these distant possessions. Shaiva Bhujangas, besides their political work, were allowed to introduce the Shaiva calt wherever they went, so that it might not dwindle away. For the Bhujangas of the Buddhist faith the whole of the West of Java was a forbidden ground as in ancient times there were no Buddhists there. But as regards Eastern Java and the islands to the east, the Buddhist Bhujangas were permitted to visit them. Two eminent Buddhist monks, Bharada and Kutaran, established a system of land-tenure in Bali on the Majapahit model.

The efforts of the Bhujangas, Prapancha tells us, met with great success. Whatever regions date trangress the royal ordinances were attacked and severely punished by the admirals (Jaladhi-mantri) of Majapahit, several of whom

won great renown.

"Five is the number of the blameless ministers," to quote the Nagarak-tagama "who protect the realm." Members of the royal family ruled over many of the different parts of the kingdom but they appeared very often at the court of Majapahit to pay homage to the king. The principal Queen, with the title of Shri Parameshvari, was Sushumna Devi who is described by the poet Prapancha as an incarnation of Rati.

The Nagarak-tagma gives a detailed account of the capital Majapahit (Bilica-tilta) with its deep tanks, avenues of kesar and champak trees, public squares, banars palaces and the royal pavilion (the fact hall) where the prime-minister (the pati), the Aryas and the "trusted five" (the cabinet) approached the king of Tikta-shriphala (Majapahit in the eastern part of the capital dwelt the Shaiva Brahmans, of whom the very reverend Brahmanaja was the chief in the southern part lived the Buddhists—the head of the Sangha being the Sthavira Rengkannadi. In the western part there were the houses of the Kshatriyas, ministers, etc.

As far as we can gather from contemporary sources, Buddhism flourished in aristocratic circles. That would explain the large number of fine Buddhist shrines which rose during this period. But it did not enter so much into the life of the people. Javanese literature is overwhelmingly Brahmanic. Even Buddhist poets wrote on episodes of the

Hindu epics during the Majapahit period.

Dr. Vogel states that at this time Javanese plastic art presents a type which is much more Polynesian than Indian. This is to be noted especially in the highly fantastic sculptured panels of Chandi Panataran in Eastern Java representing Ramayana scenes. Here we find strange figures of warriors, demons and monkeys mingled with decorative clouds in the quaintest possible way. But this Polynesian

style is confined to the exterior decoration of the temples of this period. The images inside the shrines are still of the gennine Indian type of Central Java, and many of these images bear inscriptions denoting their names in North-Indian characters which, from the specimens I have seen. resemble Bengali more than Naguri.

After the death of the great Hyam Wuruk in 1389 A. D. a rapid decline set in. A civil war between the son-in-law and the son of the deceased monarch proved disastrons for Majapahit. North Borneo, Indragiri in Sumatra and Malaka took this opportunity to shake off the Javanese yoke. A terrible famine wrought havor in Majapahit itself.

Of the last rulers of Majapahit we know but little, as the Pararaton gives but the most meagre information During the reign of Subita, the grand-daughter of Hyam Wuruk, Kediri or Daha became independent under a rebel chief of the name of Bhre Daha. She was succeeded by her younger brother, Ketavijara, who married a princess of Champa, This queen favoured Islam which must have strengthened its foothold in Java during this reign. She died in 1448.

According to the tradition still current in Java, the generosity of the last monarch of Majapohit, Bra Vijaya V towards the Mahomedans met with ingratitude. The last words of the dying king, after he had seen the overthrow of his kingdom in 1478, were that foreigners would come some day from far over the seas and avenge him and

the Dutch claim to have fulfilled the prophecy,

But according to an inscription discovered by Dr. Krom. it was a Hindu prince, Ranavijaya, who dealt the death-blow to Mahapahit in 1478. Ranavijaya belonged to Kediri and was probably the son of Bhre Daha who revolted during the reign of Suhita. The city was not however destroyed. as in 1521 we find it still mentioned as an important place. But after 1478 Majapahit crased to be the capital and the more important families fled to Bali. Ranavijaya or his successors must have been swept away ere long by the rapidly rising tide of Islam. For the Muslim period of Java begins from the opening years of the 16th century.

A few words on Bali would probably be not out of place here. The first copper-plates of Bali appear about 896 A. D. The first Balinese king mentioned in an inscription (c. 900 A. D.) is of the name of Ugrasema. These inscriptions are in old Balinese which is different from Kavi. Hinduised. Ball seems to have developed in this early period on independent lines. It was not much influenced by Java as yet. It was colonised directly from India. It was during the reign of Erlangua that the first close relations commonced

with East Java.

According to the Javanese accounts, a number of Shaiva Brahmans came probably from India) to Majapahit just before its tall in 1478 and then field to Bali. The Balinese Brahmans frace their descent from Padanda (Pandit) Vahu Ravuh—a name which means, "the newly arrived." The five existing subdivisions of Brahmans in Bali are supposed to be descended from him and his five wives. Buddhism still survives in Bali but Hinduism is in the ascendant. At great leasts a Buddhist priest is invited to join four Shaiva pandits. Ida is the title of Brahmans, Deva that of Kshatriyas, Gusti of Vaishyas, while the Shudras are given a name of courtesy—Hape and Meme (MM, M). The Kshatriya princes of Bali trace their descent from Deva Agung—a Majapahit prince who settled down in Bali. For a long time the Balinese chiefs did not torget Java. Easternmost Java and Western Bali have been rendered desolate by continuous wars between Muslim Java and Bali. Unsuccessful in Java, the Balinese princes conquered some of the islands to the east, Lombok, etc.

Only certain portions of the Vedas have survived in Bali. The Brahmanda Purana is probably complete. Under the heading of Tuturs we have a miscellaneous collection of Sanskrit texts on Hindu law and polity, Rajaniti, etc. This is almost all the Sanskrit literature Bali still possesses.

The Ramayana (which has not got the Uttara Kanda) exists in Bali in the Kavi language. The Uttara Kanda forms a separate work by itself. The name of the Mahabharata is not known in Bali but six of its parvas exist in a complete form in Kavi. The rest are incomplete

Then there are the chronicles or ballads—e. g. the Usana Java and the Usana Bali. The last calls the island Balianka—the lap of the strong and valiant—thus litiy expressing the bold, warlike spirit of the Balinese.

## SHRIVIJAYA—THE EMPIRE OF THE SHAILENDRA MONARCHS OF SUMATRA

The archaeological monuments of the Hindu period in Sumatra are of small importance compared with those of Java. Moreover, in the last two centuries of the Hindu period of Javanese history under the Majapahit dynasty (1294-1480), Java acquired a pre-eminent position in the Archipelago. Thus the other islands were quite thrown into the shade by Java which alone was considered to be important. But we must remember that Majapahit rose into importance only at the end of the 13th century A.D. and that both Java and Sumaira had been Hinduised more than a thousand years before that period

From Chinese sources we learn that a Hinduised kingdom of Palembang formerly known as Shrivijaya) existed in Sumaira in the 5th century A.D. In the 10th century this kingdom of Sanfotsi or Che-li-fo-chi (the Chinese rendering of Shrivijaya) ruled over 15 subject states In the 10th century this Sumairan kingdom was conquered by Java but soon recovered its independence. Early in the 13th century we find again a list of the subject countries of Shrivijaya. In the 14th century it came under the sway of the Majapahit Kingdom of Java. But till very recently Sumaira was never considered to be very important in comparison with Java.

M. Georges Codes has now given in his Royamne do Shrivijaya, 1918) strong reasons for reconsidering this opinion. He was the first to identify Palembang with Shrivijava. In the 7th century A.D., Shrivijaya included the isle of Bangka between Sumatra and the Malay Peninsula. In the 8th century it appearss as a sovereign power as far north in the Malay Peninsula as the Bay of Bandom. In the 0th century this Sumatran kingdom is mentioned in connection with a monastery at Nalanda in an inscription of Devapala of Hengal. In this inscription the King's title is given as Sheilendra-vanshatilako yarabhumipalah In the 10th century Chola inscriptions ascribe a Buddhist temple built at Negapatam (near Madras) to the Shallendra kings of Shrivijaya. Shortly after that the Cholas of Southern India attacked Shrivijaya and conquered it for a short time. But it soon recovered its power. Chan Ja-Kua, a Chinese author of the 13th century, mentions many places in Sumatra, the Malay Peninsula, etc., as acknowledging its supremacy.

The Shailendra, dynasty of the kingdom of Shrivijaya in Sumatra professed Mahayana Buddhism. Now there is a

temple in Central Java, the shrine of Kalasan erected in honour of the Mahayana divinity Tara, which was constructed in 778 A.D., by the order of a Buddhist King of the Shailendra dynasty of Shrivijaya. As the Kalasan inscription mentions that the temple was in the King's own kingdom, we must conclude that Central Java was included in the empire of the Shailendra sovereigns in the second half of the 8th century. These Sumatran monarchs built on a grand scale in Java (Borobodur, etc.) and were represented in that island

by their viceroys.

It was probably also in the 8th century that the Shrivijaya fleet ravaged the coast of Annam (Champa) and penetrated as far as the capital of Cambodia. A Champa inscription of 787 A.D. states that the armies of 'Java' (spelt Java, not Yava) ships burnt the shrine of Shri coming on board Bhadradhipatishvara. Java here means Shrivijava and not Java as both Java and Sumatra were called Java alike by foreigners. Kamboja (Cambodia) also did not escape these inroads. It is from the narrative of an Arab traveller of the 9th century that we get a dramatic account of it. The Arab merchant Sulayman had travelled in India and China, and his accounts, written in 851 A.D., were commented upon by Abu Zayd Hassan about 916 A.D. In his description of the kingdom of Zabai (or Sribuza—the Arab name for Shrivijaya) occurs the following passage? — "The King (of Zabai) is known by the fitle of Maharaja . . . He rules over numerous islands. The islands of Sribuza, Rami (Ramini is another name for Sumatra—obviously the Arab traveller does not know that Zabaj. Sribuja and Rami are all in Sumatra) belong to him. The maritime kingdom of Kalab (Kra) also acknowledges his sway. His own island is as tertile as a land can possibly be and the population is very dense and continuous". Then he proceeds to describe a curious custom of the Maharajas. Every morning, we are told, the freasurer brought to the king an ingot of gold of the shape of a brick which in the king's presence he threw into a lake near the palace. During the life-time of the king no one would touch these golden bricks. When he would die his successor would have these ingots taken out. After being counted and weighed they would be distributed among the members of the royal family, the generals, the servants and the poor. The number of these golden bricks and their total weight were then written in the official records and the prestige of a king would depend on the amount of gold

+ Relations des voyages et textes geographiques Arabs .... pur Gabriel Ferrand, 1922.

<sup>\*</sup> Prof. Krom De Sumantramsche periode der Javaansche Geschiedenis 1919.

he would leave behind. Then the Arab traveller proceeds to describe Kamer (the indigenous name of Cambodia):-"According to the annals of Zaba) there was once upon a time a king of Khmer Khmer is the country from which the aloe Khmer is exported. It is not an island and there is no kingdom which possesses a larger population than Khmer (Cambodia). All termented liquous and every kind of debauchery are forbidden there; in the cities and throughout the kingdom one would not be able to find a single person leading a dissolute life ... Between Kluner and Zabaj the distance is from 10 to 20 days by sea according to the weather. It is narrated that there was once a king of Khmer who was young and rash. One day he was seated in his palace which holds a commanding position on the bank of a river resembling the Tigris (the distance between the palace and the sea being one day's journey) and he had his minister with him. He was discussing with his minister the magnificence of the kingdom of the Maharnja of Zabaj, the number of islands it comprised. etc. when the king said that he had a desire which he langed to satisfy. The minister, who was sincerely affached to him and who knew how rash the king was in his decisions, asked him about his desire. The king replied :-"I wish to see the head of the Mahanna of Zabaj before me on a plate." The minister understood that it was jealousy which had suggested the idea to his master and he replied :-I do not like to hear my sovereign express such a desire. ... The kingdom of Zabaj is a distant island and is not in our neighbourhood. It had never shown any intention of attacking Khmer. No one should hear about this desire (expressed by the king) and the king should never mention it to anybody. The king became displeased with his minister and disregarding the advice of his loyal counseller he repeated his statement to the generals and other courtiers who were present there. The news flaw from mouth to mouth till it spread everywhere, and it came to the knowledge of the Maharaja of Zabaj. He was an energetic sovereign, active and experienced. He called his minister, told him what he had heard and then added that he must take some steps in this matter after what the foelish king of Khmer had said in public. Then telling the minister to keep the matter secret, he bade him prepare a thousand ships and to man them with as many troops as possible, It was given out to the public that the Maharaja intended. to make a tour through the islands included in his kingdom The king of Khmer did not suspect anything till the Maharaja had reached the river leading to the capital and had landed his troops. The capital was taken by surprise and the king of Khmer was captured. The people fled before the foreign conquerors. But the Maharaja had it proclaimed by public criers that nobody would be molested. Then he seated himself on the throne of Khmer and ordered the king of Khmer and his minister to be summoned before him. The Maharaja asked the king of Khmer what had made him express such a desire. The king did not reply. Then the Maharaja said: "You wished to see my head on a plate. If you had similarly desired to soize my kingdom or to ravage it. I would have done the same to your country. But as you only intended to see my head cut off, I would contine myself to subjecting you to the same treatment and then I would return to my country without fouching anything else in the kingdom of Khmer. .. This would be a lesson to your successors so that no one would be tempted to undertake a task beyond his powers." So he had the king beheaded. Then he addressed the minister: "I know well the good advice you gave your master. What a pity that he did not hoed it! Now seek somebody who can be a good king after this mad man and put him on the throne." Then the Maharaja returned to his own country without taking or allowing any one else to take anything Khmer. When he reached the capital he sat down on the throne which faces the lake into which the golden bricks are thrown and had the head of the king of Khmer placed before him on a plate. Then he summoned the high functionaries of his state and told them why he had undertaken this expedition. Then he had the head embalmed and sent it in a vase to the new king of Khmer along with a letter to the effect that the Maharaja had only been forced to act like that on account of the feelings of listred which the late king of Khmer had expressed towardhim and that this chastisement should serve as a lesson to any one who would imitate the deceased prince. When this news reached the ears of the kings of India and China, the Maharaja of Zabaj rose in esteem in their eyes."

That this is not merely an Arabian Nights, tale is proved by the fact that the important Cambodian inscription of Sdok Kak Thom mentions that on coming back from Java (early in the 9th century) Jayavarman II (one of the greatest of the Cambodian monarche; built three capitals in succession. All these capitals were embellished with images of Avalokitechvara. Apparently Jayavarman II had caught the spirit of the great building activity which the Mahayanist Kings of Shrivijaya were at this time showing in Central Java. Another passage in this Sdok Kak Thom.

Finot, Notes d'Epigraphie-p. 87-88-Hulletin de l'École française d'Extrême Orient, Tome XV 1915.

inscription suggests some close relation between the religion followed at first by Javavarman II of Cambodia and that of Java or Shrivijaya (which held Central Java under its sway at that time.) In this passage Jayavarman asks the Brahman Hirasyadama, who came from Janapada, to draw up a ritual so that Kamboja-desha might no longer be dependent on Java. It seems that Javavarman II, at first a fervent Mahayanist (like the Shrivijaya kings of Sumatra and Java), adopted a Tantric form of Shaivism (for we hear of Hirasyadama teaching Tantric texts)

to cut off all connection with Shrivijava.

The Shailendra monarchs of Shrivijaya were zealous patrons of Mahayana Buddhism. Prof. Krom in his recent great work on Indo-Javanese history, mentions that in Sumatra itself gold plates have been discovered with mystic syllables and symbols. The Nagari characters leave no doubt that these plates should be ascribed to the Shrivijaya rulers. Prof. Kern states that Dharmapala, the famous guess of Nalanda, passed his last year in Sumatra. As this islandkingdom was in close touch with Magadha and Bengal, it must have derived its Mahayana Buddhism from these regions. Under the Pala Kings the Mahayana doctrines flourished in Bengal and Magadha as they did nowhere else in India. And it was a Mahayana tinged with Tantra-yana, We find exactly the same blond of Buddhist and Tautric doctrines in Sumatra Java and to some extent in Cambodia. The earliest Mahayana inscriptions of the Shrivijaya Kings in Java are also written, not in the South Indian Grantian characters as is the case with the earlier Juvanese epigraphy), but in a North Indian script almost exactly like that of 9th century inscriptions discovered at Nalanda, Indications from other sources, which need not be specified here in detail, point also to the same conclusion that if the early Shaiva cult in the Archipelago and Indo-Uhina originated from South India, the later wave of Mahayana Buddhism should be traced to the influence of Magadha and Bengal.

Central Java seems to have been recovered from Shrivijaya domination about 863 a. p. by the Hindu-Javanese princes from East Java. In his new book, Hindos-Javanache Geschiedenis, Prof. Krom raises the interesting question as to why the Sumatran king in the Nalanda inscription refers to his grand-father as the ruler of Java which was only a dependency and which had been lost in 890 a. o. the date of the Nalanda inscription. This ancestor then was probably not the ruler of Shrivijaya and Java, and Java and Shrivijaya may have been separate though allied states under members

of the Shallendra dynasty.

Antagonism between Sumatra and Javanese rulers who had

shifted their beadquarters to the eastern portion of the islands) continued, however, well on into the 11th century. Indeed, Prof. Krom is of opinion that the restoration of Java really took place only after Shrivijaya had to yield to an invasion from South India by a Chola King (circa 1031 a.p.). After recovering her independence, Java, which had learnt a lesson, took care not to attack Palembang (Shrivijaya). The East Javanese monarchs turned their attention eastwards to Bali, etc. Meanwhile the great power of the West (Shrivijaya) continued to flourish. Towards the end of the 12th century Java and Saniotsi (Shrivijaya) are mentioned by Chinese authors as two most important commercial countries. The two great monarchies stand side by side, independent of each other, and of equal power—the one (Shrivijaya) ruling the western and the other (Java)

the eastern part of the Archipelago."

Chau Ju-Kua, a Chinese customs officer who wrote on Chinese and Arab trade in the 13th century,' devotes a chapter to Sanfotsi (Shrivijava) :- "Sanfotsi is situated between Cambodia and Java. . When the King goes out he sits in a boat and is sheltered by a silk umbrella and guarded by men bearing gold lances. The people live scattered about outside the city or on the water on rafts, and these (latter) are exempt from taxation. The people are skilled at fighting on land and water. In time of war they appoint the chiefs and commanders ; each furnishes his own military equipment and the necessary provisions. For terrifying the enemy and defying death they have no equals. They use chopped-off lumps of silver in their business transactions. In writing official documents they use toreign characters the Chinese chronicle of the Sung dynasty quotes this paragraph but substitutes 'Sanskrit' for 'foreign characters'). The laws of this country are very severe. Persons guilty of adultery are condemned to death. When the king dies, the people observe mourning and shave their heads, while his personal followers choose voluntary death by leaping into the blazing pyre. This act is called 'living and dying together.' There is in Sanfotsi a golden image of Buddha called the 'Hill of Gold,' Every new king, before ascending the throne, has a statue made of gold representing his person. The people offer vases of gold to these statues. These statues and vases bear inscriptions forbidding future generations to melt them. When a person is seriously ill, he distributes among the poor a sum equivalent to his weight in silver. . . The king has the fittle of 'Long-tsing,' IM. Pelliot believes that 'Longtsing signifies 'the seed of the dragon or the Naga'. This is

Translation by Friedrich Hirth and W. Rockhill, 1919.

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important, as it would ascribe a Naga origin to the Shailendra rulers of Sumatra In Cambodia also, a Nagi is the ancestress of the royal dynasty. M. Cordès thinks that these Naga traditions are of Pallava South Indian origin). The king may not eat grain but is fed on sage. Should be do otherwise. the year would be a dry one and grain dear. He bathes in rose-water—should be use ordinary water, there would be a great flood. Besides the natural products of the country which include tortoise-shell, camphor, different varieties of aloe, cloves, sandal and cardamons, one can find here foreign products such as pearls, incense, rose-water, gardenia flowercivet, myrrh, assa-fortida, Ivory, coral, cotton cloth, swordblades, sic. Arabs and others who have settled in the country, and foreign merchants come to sell (their goods) exchanging them for gold, silver, silk stuffs, sugar, rice, camphor, ote. This country, controlling the straits through which the foreigners' traffic must pass, keeps the pirates of other countries in check by using an iron chain as a barrier which can be raised or lowered at will by an ingenious device. . If a merchant ship passes by without halting (at the port of Sanfotsil, the boats of this country attack that vessel. Therefore this country is a great shipping centre."

Fifteen States are mentioned by Chau Ju-Kua as dependencies of Sanfotsi (Shrivijaya), among which are Pahang, Kedah, Kelantan and some other localities in the Malaya Peninsula, and Sunda or Western Java and, curiously, the last name in this list of dependencies is Ceylon. Three hundred years before this Chinese work was written the Arab Masadi wrote in his Prairies of Gold about the Maharaja who was the king of the island of Zabaj (Shrivljaya),

of Kalah (Kra), of Sirandip (Ceylon), etc.

When the list of Chan Ju-Kua was being prepared (1925 a. D.), Java bad just come under the Singasari dynasty which was going to make a breach in this balance of power maintained between the two powerful island kingdoms. In 1270 a Javanese expedition conquered Jambi in Sumatra and left some traces of Javanese supremacy in the heart of the island. A counter-attack by Shrivijaya followed. But the Majapahit heirs of the Singasaris undertook systematically the conquest of the Archipelago. In 1377 Palembang (Shrivijaya) also fell-this time for good and all. A hundred years later the Majapahit power of Java also waned away. A period of seven centuries was thus closed which began with Palembang (Shrivijaya) as the dominant power, which was then followed by a balance of power between Java and Sumatra, and which ended in complete Javanese supremacy.

<sup>\*</sup> L/Empire sumatranals de Srivijaya par G. Ferrand. p. 14. note (6).

This subjection of Palembang Shrivijaya) by Majarahit was a sad end of Shrivijaya's greatness. The Javanese deliberately neglected the country in order to destroy a rival. They did not come in sufficient numbers themselves to sattle in Sumatra, and the local authority was put in the hands of the Chinese settlers. Palembang being an important trade-centre attracted Chinese merchants who met here Arab merchants from the west. The heads of this Chinese colony made piracy their chief business. The country, inspite of its fertility, lay uncultivated, and

really it was a time of general decay.

We should compare this sad picture of Palembang under Javanesa supremacy with the condition of Central Java under Sumatran influence in the 8th and 9th centuries. The beautiful temple of Kalasan and many other noble shrines were constructed in Java towards the end of the 8th century by order of the Shailendra Kings of Shrivijaya. A short time later rose Borobudur—the most wonderful Buddhist stupa in the world. In the galleries of Borobudur, orthodox Mahayana legends (we have already seen that the rulers of Shrivijaya were fervent Mahayanists) are combined in a harmonious whole, having the evident object of giving the faithful, as they are ascending the monument, the impression that they are also ascending spiritually. The anadorned and plain character of the upper terraces is in striking contrast to the rich decoration so lavishly applied to the lower stories of the edifice. The has reliefs of Mahayanist Borobudur are based on the Lalita Vistara. though the artists have given a local touch to the reliefs, for the back-ground is not Indian but Javanese. ding to Prof. Krom the stupa form of architecture was introduced into Java by Sumatran architects. For though Java is rich in antiquities, the stups form is represented in Java only by Borobudur, whereas in Sumatra several stupus occur even in ancient monuments.

Finally Prof. Krom states that the strikingly harmonious character of the distribution of the decorative parts, the wonderful care shown by the artists as to the fitting in of the details to the whole, which we find in Borobodur, do not survive in later Javanese architecture. In Sumatra these characteristics survived longer. Therefore, Sumatran artists must have introduced these features in the Buddhist temples of this Sumatran period in Central Java Thus the view of the absolute superiority of Java in political power, art, and culture will now have to be given up.

N. J. Krum-De Sumatransche Periode der Javaansche Geschiedenia. (The first and the last part of this raper are land mainly on this work):

### JAVA AND SUMATRA IN INDIAN LITERATURE

The fourth Canto of the Ramayana contains considerable reographical details. Sita has been stolen away by Ravana Sugriva, the monkey-king, who has become the ally of Rama, sends searching parties to the four cardinal points, and for each of them describes the itinerary to be followed. He begins with the eastern route. After describing the regions through which the Jumnas the Ganges and the Brahmaputra flow, he passes on to Indo-China. After the description of the isle with the wall of gold (Suvarna-dvipa or Sumatra) we come to the well-known passage: "With all your efforts reach Yava-dvipa (the island of Java), adorned with mines of gold; then beyond the isle of Yava is the mountain Shishira whose peak touches the sky and which is the abode of gods and demons."

Is this passage a later interpolation? Prof. Sylvain Levi in his "Pour l'Histoire du Ramayana" (1918) gives reasons for ascribing an early date to it. The Buddhist Sanskrit work Saddharma-smrityupasthana-sutra (Reflectational) contains a passage which gives a description of Jambudvipa. This passage follows closely the Digvarmana (Resident) in the Ramayana Countries, rivers, seas, etc. are mentioned in the same order. But Java is not mentioned here, though the isle with the wall of gold is to be found here too. Now this work was translated into Chinese in 539 a. p. by a Brahman coming from Benares. According to Sharat Chandra Das, Ashvaghosha wrote a commentary on this satra. This would take us to the period of Kanishka i.e. the end of the first century app. or the beginning of the second century.

Prolemy refers to Java as Isbanicou' (Yava-dvipa). We do not know the exact date of the geography of Ptolemy. He was an astronomer of Alexandria who wrote his geography mainly with the object of drawing a map of the world with latifudes and longitudes, and incidentally be has briefly described the countries referred to in his work. He himself admits that he relies on descriptions given by travellers such as Marin of Tyre. His work can be assigned approximately

to the middle of the second century a.D.

Ptolemy thus describes Java: "Inbadion, which means the isle of barley iso Ptolemy knew the meaning of the Sanskrit name Yava-dvipa of the island), is said to be of extraordinary fertility, and produces plenty of gold. The capital is Argyra (the city of silver) situated at its western

extremity." Between India and Java Ptolemy places a series of islands inhabited by canaibals (the Purushadaka of the

Ramayana).

Oderic de Pordenene (in 1316) follows the Ramayana more closely than Ptolemy in his description of Java, "Near Sumatra there is a large island. The king of this island has seven kingdoms under him." Oderic then mentions the walls of the king's palace as being of gold. Is this a reminiscence (as Prof. Levi suggests) of 'the isle with

the wall of gold ?

In the Etudes Asiationes published in 1925, on the occasion of the 25th anniversary of the École Française de l'Extreme Orient, Prof. Lévi has contributed an article 'Ptolomée, le Niddesa et la Brhatkatha.' From the Niddesa, a commentary on the Pali Buddhist Canon, Prot. Lovi cites a passage in which different kinds of torments are enumerate "Again, under the sway of passions which dominate the soul, in quest of enjoyments, he embarks on the great sen which is sometimes lov cold, sometimes burning hot, troubled with mosquitoes etc., suffering from bunger and thirst; be goes to Gumba, Takkola, Takkasila, Kalamukha, Maranapara, Vesunga, Verapatha, Yava, Tamali, Vanga, Elavaddhana, Suvannakuta, Suvannabhumi, Tambapanni, Suppara, Bharnkacoha, Surattha, Anganeka, Gangana, Paramagangana, Yona, Paramayona, Alasanda, Marukantara, Jannupatha, Ajapatha, Mendhapatha, Sankupatha, Chattapatha, Vamsapatha, Sakunapatha, Musikapatha, Daripatha, Vottachara; and thus again be is tormented, very much tormented. The same series of places reappears in an identical form in another passage of the same work. By comparing it with similar lists in the Milinda Panho and in the Sloka-Samgraha (which is based on the much older Behatkatha). Prof. Lovi comes to the conclusion that it is a stereotyped series giving the names of places a navigator might visit while sailing along the eastern coast of the Bay of Bengal, i.e. sea-side localities in Burma, the Malay Peninsula, Java, and Sumatro, and then making for India via Ceylon (Tambapanni). We come then to the ports on the western coast of India:-Suppara (Sopara), Bharukaccha (Broach), Surattha (Surat) and after some stages difficult to identify, we pass on to the Greek country (Yona), to Greater Greece Parama Yona), to Alexandria (Alasanda). Takkola (the second name in the list) was situated on the western coast of the isthmus of Kra. Takkasila, which comes just after Takkola, is not Taxila. but the Tokosenna' (near Kra) in Ptolemy's map of Transgangetic India. Vangu, which is mentioned soon after Java, is not Bengal, but the island of Banka between Susuatra and the Malay Peninsula. Suvannabhumi corresponds to the Chryse of the Greek and Roman writers. It is a comprehensive

term for the countries situated to the east of the Bay of Rengal. This region was the El Dorado of Indian adventurers. Suvannakuta is probably identical with the Suvarna-kudyaku in Kautilya's 'Artha-Shastra.' In the chapter where Kautilya deals with valuable objects Suvarna-kudyaka is described as a country of rare and precious products such as white sandal (the best variety of which is to be found in the Archipelago), dukula, etc. Probably it is to be located somewhere in Sumaira. The list of pathas' or paths is to be found also in the Sloka-Samgraba (which must have taken it from the Brhatkatha). Thus the Aja-patha means 'the path of goats' (where goats only can be used for carrying merchandise, Mendha-patha-the path of rams', Sanku-patha-'the path of spikes' (the steep assents being climbed with the help of spikes), Chatta-patha-the path of umbrellas' (where big umbrellas were to be used as paraclintes for getting down), and so on.

In the Supriyavadana, Prof. Lovi points out how before Suprive reaches the land of gold, he has to scale mountains hy driving iron spikes into the rock and sometimes he has to use a ladder of canes (the Vettachara of our list) .
So these extraordinary 'pathas' were familiar to the

adventurers who went to Suvarnabhumi in quest of gold.

To sum up - Prof. Levi is of opinion that the passage referred to in the Niddesa (which cannot be later than the 3rd century and, corresponds closely with Prolemy's man as regards this series of places which were all on the sonroute from the Burmese coast, via Java Ceylon and the western cost of India, to Alexandria Probably Soppara (Surparaka or Sopara) in the neighbourhood of Bombay was the great emporium from which the merchant vessels sailed both east and west along this route.

Another mention of Java has been found by Prof. Sylvain Lovi in the Sutra of the Twelve Stages of Buddhahood," translated into Chinese in 302 a.o. by the monk Kalodaka: -"In the ocean there are 2500 kingdoms of which 180 subsist on cereals and the rest on fish and turiles. The kingdom of the ruler of the first island is Ssen-li, this ringdom serves only the Buddha; .... the fourth (island) is Cho-ye it produces the long pepper (pipa) as well as ordinary pepper." Secu-li, Prof. Levi is sure, is Ceylon, devotion to Buddha being one of the traditions of the island. Cho-ve, he thinks, is Jaya, which is meant for Java. The pipa' is pippall in Sanskrit. The Chou fan cha (a Chinese work of

The episode of the 'Sakunapatha' or 'the path of birds' in the Byhatkatha may be the source from which the story of Sindhad and his adventure with the soc birds may have been derived. Some at least of the adventures of Sindhad the sailor have probably their toris in ancient Indian travellers tales.

the 13th century; mentions pepper as one of the chief

products of Javii.

In 423 a.n. Buddhism was preached in Java by the famous Guzavarman. He was a Kshatriya prince belonging to the royal family of Kashmir. When only 14 he convinced his mother that hunting wild animals was improper. When he was 30 years of age, the King of Kashmir died without issue and the ministers, knowing him to be the ablest member of the royal family, begged him to come out of his secluded religious life and accept the throne. To avoid their importunities Gunavarman left Kashmir. He reached Ceylon and was acknowledged there as one who had attained the highest stage of spiritual life. Then he went to Java. The night before his arrival the mother of the king of Java dreamt that a holy man, mounted on a flying cloud, was coming to her country. When Gunavarman arrived the next morning, the king's mother was converted by him to Buddhism. At her bidding, her son, the king of Java, also accepted the tenets of Buddhism. Shortly afterwards the kingdom was invaded by the army of a neighbouring prince. ting warman, on being asked by the king whether he should resist the enemy by force of arms, replied that it was the king's duty to defend his realm, but at the same time he should not harbour in his mind any cruel thoughts. The enemy fled in disorder without any fighting. A monastery was erected by the king in honour of Gunavarman who, however, in his ardent desire to propagate the true faith, left for China soon afterwards in a ship belonging to a Hindu merchant of the name of Nandi.

Towards the end of the 5th century a.o., Aryabhatta, the astronomer of Ujjain, wrote.—"When the sun alses in Ceylon, it is midday in Yavakoti and midnight in the land

of the Romans."

In the Surya-Siddhanta (an astronomical work which can be dated back to the 5th century a.o., though the work in its present from dates from the 11th century), we find the passage:—"At quarter of the circumference of the earth, custwards in the land of Bhadrashva (the Eastern Division of the earth, is the famous nagari Yavakoti with golden walls and gates."

I-taing, who stayed in Shrivijaya (modern Palembang in Sumatra) for seven years (688-695), states that the king of Shrivijaya possessed ships sailing between India and his own kingdom. It was in a ship belonging to this king that the Chinese pilgrim left Sumatra for Tumralipti in India. He also describes Shrivijaya as a great centre of Sanskrit

<sup>\*</sup>Gun varmun-translated from the Chinese into French by Edouard Chavannes, Toung-year, 1904.

learning. I-tsing mentions many other Chinese monks as halting in this kingdom to learn Sanskrit before visiting India.

From the Manjushrimulakalpa (written about the 8th century), Prof. Sylvain Lévi cites a passage? in which the islands of Karmaranga (near Ligor from which we have got the fruit Kamranga), the isle of coccannis, Varusaka (Baros in Sumatra), and the isles of the Nude (Nicobar), Ball and Java are mentioned as places where the language is indistinct, rude and too full of the letter r.

Apart from Sanskrit works, Tamil texts also mention Java. The Tamil poem Manimegalai mentions a town Nagapuram in Savaka-nadu which is the Tamil name for Yavadwipa. Two kings of Nagapuram are mentioned—Bhumichandra and Punyaraja who claimed descent from Indra.

The name of Shrivijaya (in Sumatra) occurs several times in the inscriptions of the Chola dynasty of South India. In the reign of Rajaraja I. (985-1012 A. D.), a Sanskrit inscription commemorates the donation of a village to a Buddhist temple of Nagapattana commenced by Chudamanivarman and finished by his son Maravijayottungavarman—the last being described as Kiog of Kataha (Kedah in the Malay Peninsula) and Shrivijaya. To the north of Negapatam about 50 years ago were found traces of a Buddhist temple which might well be that built by order of the Sumatran king-S

Again in an inscription of Rajendra Chola I 1012-1042 A. D.) we have the following account of the Chola King's naval successes:— Having sent numerous ships into the midst of the moving ocean and having seized Sangramavijay-ottungavarman, King of Kadaram, together with his elephants—he took also the treasures which that king had accumulated ... the prosperous Shrivijaya the ancient Malayur Jambi in Sumatra) with a fort situated on a high hill. ."

The conquest by the Chola King must have been a very temporary one. In 1068 another Chola King Virarajendra I says that after having conquered Kadaram (one of the fendatory states under Shrivijaya), he had to restore it to the vanquished King. 'as it was too far off beyond the moving sea." A few years later it is Shrivijaya which claims suzerainty over the Cholas. At least its ambassadors say so at the Chinese Court.

Coming to North Indian epigraphy we find Sumitra and Java mentioned in the 9th century copper-plate of Devapala

Voyages des pelerins Buddhistes, E. Chavannes,
 Pro-Aryen et Pre-Dravidien dans L'Inde, 1923, Prof. S. Lévi.
 Krom-Hinder-Javaansche Geschiedenis, p. 231

of the Pala dynasty of Bengal. This inscription, which was discovered at Nalanda in 1921, states that Devapala being requested by the illustrious Maheraja Balaputradeva. King of Suvarvadvipa (Sumatra), granted five villages for the upkeep of the monastery built at Nalanda at the instance of the King of Suvarnadvipa. The mother of Maharaja Balaputradeva, the inscription tells us, was Tara, the daughter of a King Dharmasetu of the lunar race and the queen of the mighty King who was the son of the renowned ruler of "Yavabhumi"—the ornament of the Shailendra dynasty. "With the mind attracted by the manifold excellences of Nalanda and through devotion to the son of Shuddhodanahe (the King of Suvarmadvipa) built there (at Nalanda) a monastery which was the abode of the assembly of monks of various good qualities and was white with the series of stuccoed and lofty buildings. . .

The Tibetan work of Kalyana Mitra, Phyag-sorpa (written about the middle of the 13th century) mentions the visit to Savarnadvipa of the great Bengali monk Dipankara (Atisha-980-1053 A. D.), who established Buddhism on a firm footing in Tibet. The following extract is from the life of Atisha in the "Indian Pandits in Tibet" by Sarat Chandra Dass :-There is a country filled with precious minerals and atones called Suvarnadvips in the neighbourhood of Jambudvips. Lama Gser glin-pa was born in the royal family of that country. With a view to acquire a thorough knowledge of the Dharma, he obtained leave from his father to go to Jambudvipa (India) for a pilgrimage to Vajrāsana (the Bodh Gaya temple). The great Acharya Maha Shri Ratna was at Vajrasana and the prince became attached to him. But the Acharya consented to instruct him in Dharma only when the prince vowed to give up imperial power and become a bermit. The Acharya gave him the name of Dharma-kirti of Suvarnadvipa. Then returning to Suvarnadvipa he converted all who had been devoted to the Tirthika religion to Buddhism. Though he resided in Suvarnadvipa his name became known everywhere abroad."

In the company of some merchants Dipankara (Atisha) embarked for Suvarnadvipa in a large vessel. The voyage was long and tedious, extending over several months, during which the travellers were overtaken by terrible storms. At this time Suvarnadvipa was the headquarters of Buddhism in the East and its High Priest Dharmakirti was considered to be the greatest scholar of his age. Dipankara (Atisha resided there for a period of 12 years in order to master completely the pure teachings of Buddha of which the key was possessed by Dharmakirti alone. He returned to India accompanied by some merchants in a sailing vessel visiting Tamradvipa (Ceylon) and the island of forests on his way."

In a Nepalese manuscript with ministures dating from about the 11th century, the first miniature has the explanatory note, "Dipankara in Yavadvipa." Yavadvipa often meant Sumatra as well as Java. Another miniature in this manuscript bears the title of "Lokanatha at Shrivijayapara in Suvarnapura." So Shrivijaya in Sumatra was known to the Nepalese artist of the 11th century.

In the Kathasaritsagara of Somadeva, which, though belonging to the 12th century, is based on the much older Brhatkatha by Gunadhya, Indian merchants are represented as trading with Suvarnadvipa and other islands of the name

of Narikela, Karpura and Kataha (Kedah).

In Tantra literature also we find some references. There were three regions each with its special group of Tantras. The Ashvakrania group of Tantras) is allocated by the Mahasiddhisara Tantra) to the region extending from the Karatoya river (in the Dinajpur District of Bengal) to Java.

In the Ras Mala, the Hindu annals of Gujerat, there is mentioned a common saying of that part of the country—"He who leaves for Java never comes back. If he comes back by chance, he brings silver enough for two generations."

Such is the literary evidence we possess of the intercourse between India and the Islands of the Malay Archipelago for about a thousand years,

Foucher-Etude sur l'iconographie bouddhique de l'Inde pp. 70.

### THE RAMAYANA IN JAVA

There exist several recensions—early, mediaeval and comparatively recent—of the Ramayana in Java both in verse and in prose. Episodes of the Ramayana survive to this day in the Javanese shadow plays (the Wayang) and stories which are still very popular with the people. The Rama literature in the Archipelage displays however such marked divergences from the epic of Valmili that until lately it was assumed that the Javanese had taken great liberties with the Ramayana. But scholars are beginning to think that the Javanese may have got their traditions of Rama from other Indian versions of the here's exploits besides. Valmiki's noem.

European scholars believe that the main distinction between the older and the later versions of Rama's career is that in the former Rama is the great here, whereas in the latter he is an incarnation of Vienu. In the third and latest stage, through which the Rama tradition has passed. Rama becomes the Supreme Divinity who has become man for his love of Humanity. When the Hindus reached Java the

Rama tradition had not yet reached the third stage.

The Rama tradition has followed in the wake of Indian colonising activities and has spread all over south-eastern Asia. The deeds of the Indian here are still represented in the purpet shows of Burma. In Siam the king is an incarnation of Rama. The last king was Rama VI. Rama's capital is localised as the old capital Ayuthia (Ayodhya) of Siam. Lopbori (Lavapuri) is one of the most ancient fowns in Siam The oldest Siamese inscription is that of Rama Kambeng who founded the Siamese kingdom on the runs of the Khmer empire. The writer has seen representations of scenes from the Ramayana worked in sliver on the gates of the principal Buddhistiample (Vat Chetu Pon) of Banglok.

In a 6th century inscription of Cambodia we find the following passage: With the Ramayana and the Purana no (the Brahman Somasharman) gave the complete Makabharata and arranged for a daily recitation without interpolate. Wheever participates in this reading—may a cortion of the fruit of this great and virtuous act go to his

credit.....

Tuacription of Veat Kantel-Inscriptions Sanscrites de Champa

et du Cambodge, p. 110.

W. Statterholm, Rama Legentien and Bana Reliefs in Indonesien. This paper is mainly based on Statterholm's scholarly work.

The princes of Kambuja (Cambodia as distinguished from the older Kingdom of Funan) traced their descent from

the solar dynasty.

In an inscription" of Yashovarman (889-909 A. D.), the construction of the new capital Yashodharapura (Angkor Thom) is thus referred to in words having a double meaning:—He who defended Kambupuri (the capital of Kambuja), impregnable (Ayodhya), of terrifying espect (Vibbisana), with the aid of good counsellors (with Sumantra as his friend and with prosperity (Sita) as its ornament.

like the descendant of Roghu.

The 'Hema shringa-giri', at present known as Ba Puon, was constructed by Jayavarman V. of Kambuja 1968-1001 A. D.) and is one of the finest pyramidal temples of Cambodia. Among the Bama reliefs, found on the walls of the highest gallery, may be mentioned the interview between Rama and Lekshmana with Sugriva, the duel between Sugrica and Ball, Sita in the grove of Asboka trees handing the jewel to Hanuman, battle seenes in which Hanuman plays the chief part, the ten-headed Ravana in a chariot drawn by lions facing Rama who is carried by Hannoman; the ordeal of Sita, and Rama and Sita enthroned.

Augkor Vat, the most famous Vaishnava temple of Cambodia, was built in the first half of the 12th century. Among the innumerable has reliefs, which adorn its galleries are several acenes from the Ramayana such as Rama pursuing Maricha, the death of Kabandha, the alliance of Rama with Sugriva, the duel between Sugriva and Ball, Hannesan finding Sita in Lanks, the Lanks baltle-field, etc. ending with the return of Rama and Sita in the aerial

clieriot Puspaka.

To ald chronicles of the Annumites describe the people of Champa (South Annam), who were their mortal enemies as descendants of monkeys and cite the following tradition to corroborate this r - "In ancient times, beyond the frontiers of Annam, there was a kingdom the king of which was known as the king of demons or as Dashanana. To the north of this realm was the country of Ho Ton Tinh where returned the king Dasharatha. The son of this king, of the name of Chu'ng-Tu, had a wife—the princess Bach-Tinh. She was a peerless beauty. The king of the demons became enamoured of her, invaded the kingdom of Ho Ton Tinh, seized the princess and carried her away. The prince Ch'ung-Tu, whose anger was roused, put himself at the head

Op. cit. stanza 21, p. 505. \* U. Maspero-Lo Royanne de Champa, p. 63.

of an army of monkeys. The monkeys made a passage for themselves by bridging the sen with mountains which they tore off (from their positions). The kingdom of Dieunghiem was conquered and the king of demons slain. The princess Bach-Tinh was taken back to her country. The people of Ho Ton Tinh were of the monkey race and the Chams the

people of Champa) are their descendants."

M. Hubert, commenting on this passage cited, says:—
The Annanite writer supposes that the eve is (of the Ramsyana) took place in Champa and this is a reason for believing that the story need not be traced back to the Dasharatha Jataka in the Chinese Buddhist canon; it is probably the distant eche of that which was once the national epic of Champa and which is now lost." So he thinks that there was a Ramsyana in the Cham language.

Hanuman is mentioned in Tibetan books. The Tibetans suppose themselves to be descended from monkeys and they

say that they had talls for a long time.

The story of Rama has penetrated into China with the Lankavatara sutra and the Dasharatha Jataka incorporated in

the Buddhist scriptures,

To come back to Java—it was in 1889 that the monker scenes in the Prambanan temple (in Central Java) bas-reliefs led to the identification of these representations with epsiodes of the Ramayana. Dr. Vogel, who was busy with these reliefs in 1921, came to the conclusion that a traditional story might have been the source of those representations rather than any definite text. Prof. Krom says that these reliefs have not yet been satisfactorily explained. The small deviations from the Sanstrit epic led Dr. Stutterheim to look for some other text which had yet to be discovered. Often these deviations have been explained as deformations of the text, but Dr. Stutterheim is no believer in this theory.

These divergences in the Prambanan reliefs, however, are mostly in trifling details. The question now arress whether there had appeared in India similar divergences by the end of the 9th century—the period to which the Prambanan group of temples is assigned. The account of Rama's career in the Mahabharata differs in some respects from the version of the Ramayana. The Mahabharata account does not concern itself with what happened after the return of Rama from Ceylon. There is also some difference in Ravana's genealogy in the Ramayana and the Mahabharata versions. Again, in the Mahabharata there is nothing of Rama's journey to Mithila, breaking Hara's bow and Sita's Svayamayana. Dr. Stutterheim does not agree with Prof.

<sup>\*</sup> Hubert Le Lezendo du Rayaman en Annam. Bulletin de L'Ecole Française d'Extreme Orient, Tome, V.

Jacobi that the account in the Mahabharata is a hasty copy of Valmiki's epic. He thinks that it is independent of the Ramayana and probably should be traced to some oral tradition. From other versions of Rama's life (e. g. Bhavabhati's Mahaviracharita, some of the Puranas, etc.) sufficient divergences can be shown even in the classical period of

Sanskrit literature

In the old Javanese Ramayana Kalaarin, the divergences are neither numerous nor important. Moreover, the Kakavin is not complete. There is no definite information as to the date of this work. We can only judge from the language. Prof. Kern would ascribe it to the Kediri period which was the golden age of Kavi literature. The author probably did not know Sanskrit. It has a Vaisnava character and the Kediri dynasty was also Vaisnava. It was probably written about the same time as the Bharut Yuddharis about 1100 A. D. In the Scrat Rama by Jasadhipura, a work much appreciated in Javanese literary circles, the early history of Ravana is found which is not given in the Kaltavin. Here too, there are not many divergences and the book is free from the distortions introduced later on, as we shall see, in the later Javaneseworks on this subject and in the Malay Ramayana, The Javanese Uttarakanda (the 7th canto of the Ramayana does not exist in the Kakavin't, is a prose paraphrase of the Sanskrit Uttarakanda, This first group (consisting of the Kakavin, the Serat Rama and the Uttarakanda), without following Valnelici verbation, give on the whole the orthodox Indian version.

The exonal group is represented by the Rama Kling the Serat Kandas and other less known works such as the Ramayana Sasak, Rama Nitis, etc. This group closely approaches the Malay version of the Ramayana The Malay Hikayat Seri Rama' is probably based on this second group of Javanese texts, In popular dramas still staged for the entertainment of the people, it is this second group and not the first which serves as the basis. These pieces for the theatrs have been worked up on episodes of the Javanese Ramayana such as the birth of Dashamukha (Ravana). Dashamukha's abduction of a Vidyadhari (Indrajit is represented as the son of this Vidyadhari), Rama's marriage, etc. The old Javanese Ramayanas (the Kakavin, etc.) are sometimes quoted in these dramafical representations, but nobody understands them. The influence of the first group has been superficial on the growth of the Rama tradition in Java.

<sup>\*</sup> Translated in No. 70 of the Journal of the Straits Branch of the Royal Asiatic Society, April, 1917.

The Serat Kandas begins with Adam in Mecca with his sons Abil and Kabil and Satan. We get then a curious association of Noah and Uma (ENI). We come next to the account of the births of Visna and Vasuki and Muslim figures then disappear. The genealogy of early Javanese kings is worked into the story. The Ramayana begins with Canto 22 and only in Canto 46 is the birth of Rama given. In the Cantos 23 to 45 the ancestors of Rama and Ravana are discussed—some of whom are ancestors of Javanese princes.

In this work Rama is called Bhargaen, Laksmana Murchaka and Sita Sinta; Janaka is Kala and Jatayu Jintaya, Hanuman (Anaman), who is the son of Rama and Sita when both of them were temporarily metamorphosed into apes, loses his tail which he recovers in the sea of

sand.

Just at the point when the invasion of Lanka is going to begin, the author digresses into the story of the Pandayas. In Canto 70 the story of Rama is again taken up. Then the sequel after Rayana's death is related. Rayana is buried under a mountain. Then follows the episode of the fan (with Rayana's picture on it) which Sita unwittingly handles. This leads to estrangement between Rama and Sita. The couple are however reconciled at the hermitage of Kala (Janaka). Towards the end we have the marriage of the daughter of Indrajit with But-Laya (Laya). Dinjayapura is mentioned as the capital of Laya. Finally Sita consents to be cremated with Rama on condition that in the next life she would be his sister.

The difference between the conclusion of the Serat Kandas and Valmiki's Uttarakanda is so great that the former must be escribed to a different source altogether. Dr. Stutterheim believes that other versions besides that of Valmiki may have been the basis for these Javanese divergences. The fame of Valmiki has made us forget that there were also other

(formerly well-known) accounts of the life of Rama.

In the Serat Kandas there is firstly a combination of Muhammadan tales and of the deeds of Rama. In the third canto, Shiva is mentioned as a descendant of Adam. In the Malay version, as we shall see, the Muslim element is more conspicuous. Secondly, in the Serat Kandas, the story of Rama forms an organic whole with early legends of Javanese dynasties. These Javanese texts of the second group may be taken as Javanese Puranas working up local legends with the orthodox Indian traditions.

As regards the Malay Ramayana, Dr. Brandes believes that a great part of it consists of old native legends which have nothing to do with the story of Rama. The best known manuscript of this work was written lale in the 16th century. It came into the possession of Archbishop Laud and was passed on to the Bodleian (Oxford) Library in 1633." It is evidently based on the Javanese Rama legends of the second group. Ravana is banished by his father, put on board a ship and finds himself at last in Serandip (Ceylon). He leads the rigorous life of an ascetic for twolve years at the end of which period Adam appears before him. Ravam requests Adam to intercede for him. Such is the beginning and then we go through what seems to us a strangely distorted

account of the familiar story of Rama.

The question arises how far these differences are local in origin or whother they can be traced to different version's of the Rama tradition in India itself. In the Malay version Dasaratha's first wife is found in a bamboo thicket and according to the Serat Kandas the second wife is also found in a bamboo grove. But in Indian folk-lore also there are some instances like this and it may not be Indonesian in origin. The part which Balia Dari (Kaikeyi) plays is different from that which she plays in the Ramayana. She held up with her hand Dasaratha's litter when it is breaking. In the Adhvatma Ramayana there is also a mention of the breaking of the litter in addition to Kaikeyi's healing the wounds of Dasharatha. In the Malay version Rama, when quite young, teames a hanch-backed woman (Manthura). Ksemendra's Ramsyana Katha Sarita Manjari, Rama's rough treatment of Manthara led to her action against him.

Again in the Malay version and in the Serat Kandas Sita is apparently Ravana's daughter by Mandodari (really in both of these works she is the daughter of Dasharatha and Mandodari). As soon as she is born, she is put in a box and thrown into the sea. Janaka (Kala in Javanese) finds the box while performing his morning ablutious, takes out Sits and brings her up. In the Adbhuta Ramayana, Narada curses Lakshmi that she is to be born as a Rakshasi. In the Sinmese version also Sita is the daughter of Ravana, in a Ceyloneso tale Sita is born of the blood of ascertics collected by Havana. To the Uttarapurana of the Jainas, Sita is also the daughter of Ravana. Nearest to the Malay version is a folk-tale from Gujrat (Indian Antiquary, XXII, p. 315), in which a man's daughter is put in a box and fleats down the sea to a fisherman's but and later on the

father comes to win her hand in marriage.

In the Malay version (the manuscript of Eysinga not that of Land) we find Laksmana leading an ascetic life

See No. 70, Journal of the Straits Branch of the Royal Asiatic Society, April, 1917.

| Indian Antiquary XLV. p. St. This take has been heard by the writer in the bills of the Kangra District.

(without sleeping or partaking of any food) for twelve years

just as in the Bengali version of Krittibasa.

In the Malay version Lakshmana draws a line is charmed circle) round Sita's dwelling-place before he leaves to help Rama who is supposed to be in distress. Krittibasa also

describes the same procedure in his popular poem.

The abduction of Rama into Patala ( Tions ) the underground world) occurs in the Malay version as well as in the Bengali and Guirati popular Ramayanas. In a Punjab story Machandanath is the son of Hanuman by a fish-queen whom the monkey-chief weds on his visit to Patala in quest of Rama. A son of Hanuman by a princess of the subterranean rigious is mentioned also in the Malay version.

Most of the divergences in the Javanese and Malay accounts of the Lanka Kanda can probably be deduced from Indian Sources. In the Malay version Rayana falls when Rama shoots of his small head (he had ten heads) behind his right ear. Then again Ravana is immortal and cannot die.

We find this also in popular Bengali accounts.

The enisode of Sita and the fan with Rayana's picture, which we have already referred to the Serat Kandas, occurs in the Bengali tale of Chandravali where the same story is told of Kaikeyi's daughter Kukua (Dineshchandra Sen's Lectures on the Ramayana—p. 197 and sqq).

Kusha is in the Ceylonese as well as in the Malay version created out of Kusha grass by Valmiki when the real child is found to be missing. The account of the fighting which takes place between Rama and his sons (without their knowing each other) is to be found in Bengal

as well as in the Malay Archipelago.
In what relation do these variations (most of which can be traced to India) stand to Valmiki's spie? Some of these stories may be older than the epic itself and certainly they are cruder." e. g. in some of the earlier versions Sita is Rayana's real daughter. In the Malay Hikayat Seri Rama and the Serat Kandas she is only apparently Ravana's daughter. In Valmiki's epic there is no relationship between Rayana and Sita. Sita's story has been adapted, according to Dr. Statterheim, to the stage of civilisation of the period to which the story belongs. Therefore, he thinks that instead of accusing the Javanese of having tampered with the Rama tradition to suit their own outlook on life—the same charge may be levelled against Valmiki bimself for having given us a refined version of earlier and cruder accounts.

At first it was supposed by some of the Dutch scholars that the Tamil Ramayana might be the basis of the Javanese and Malay versions. But the Tamil Ramayawa of Kumbar

<sup>.</sup> Cp. D. C. Sen, op. ett.

follows Valmiki closely. The popular tales in the Indonesian Javanese, Malay, etc.) versions approach closely some of those popular editions current in Gujrat, Punjab, and Beugal. A tradition still existing in Java ascribes the colonisation of the island by emigrants from Gujrat. This was probably due to the fact that from the 13th century the Gujratis were in Java as merchants, mullahs and sailors. Enigraphical evidence does not support the tradition of any Gujrati influence in earlier times. Nor, as regards the divergences in the Indonesian Ramayanas, can any monopoly be attributed to the influence of the Gujrati versions.

Dr. Stutterheim thus sums up this question. No single definite recension has yet been found in India from which the Indonesian (Javanese and Malay) versions could have been derived. There has been a very mixed influence—princially of oral traditions some of which have come down from very ancient times. Valmiki's work, according to Dr. Stutterheim, represents a later and more refined civilisation. The Javanese and Malay versions, having preserved some of the more primitive traditions, should be more interesting from the authropological point of view than the literary and polished

Ramayawa of the orthodox school.

The Rama tradition is still a living force in the Java of to-day. The Javanese have so completely assimilated the famous legends that even their foreign origin has been forgotten. For the great mass of the population, Rama and the Pandavas are truly national heroes, born and bred in the Isle of Java! The extreme favour which those Indian stories have found and retained until now among all classes of society, is not so much due to their having been sung In famous Old Javanese poems, as to that most popular of entertainments—the Wayang or shadow-show Indians familiar with their Mahabharata and Ramayana would be surprised to see Arjuna, Krishna and Rama appear here in the quaint garb of Wayang puppets, which, in their strangely fantastical, yet unmistakably artistic character, are the true children of Indonesian art. Stranger still are clowns who invariably accompany the hero, be it Arjuna or Rama, and who contribute not a little to the delight of the andience by their good-humoured, though not always delicate, jokes. These clowns or panakawans'—Semar, the father, and his two sons, Petruk and Nalagareng—are undoubtedly as Indonesian in origin as they are in name."\*

The principal river of Central Java is still known as the Serayu (i.e. Sarayu on the bank of which was situated the

capital of Rama)

The Influences of Indian Art, p. 40).

Next to the Borobudur the most striking uncient monument in Java is the Prambanan group of Hindu temples. The ruins of Prambanan are part of a still bigger group of dilapidated shrines known as Chandi (Javanese word for temple) Laura Jongtong The princess Laura Jongtong is well-known in Javanese folk-lore. It was to win her hand, so says the popular story, that the thousand temples of Chandi Sawu (in the vicinity of Prambanan) were built in a single night by a suitor according to a wager; he was however frustrated in his purpose by an unusually early dawn. These Hindu shrines are situated in the plain dominated by the volcano Merapi. The archaelogical society of Jogyakaria (the nearest important town) commenced in 1885 the task of clearing up the tropical vegetation and the lava deposits under which the shrines had been buried for centuries. This work of restoration had an unexpected result. The Javanese, converted to Islam three centuries ago, thronged to visit the temple with offerings of incense and flowers. The French traveller Jules Leclerco, who saw (L'ile de Java, p. 147) even Hajis joining in the worship of the ancient Hindu images, remarks that the advent of the Muslim faith has not yet alienated the minds of the Javanese from their old beliefs.

The Laura Jongrong group of temples is surrounded on all sides by Buddhist shrines. There are eight main temples in this group and those dedicated to Shiva, Visnu and Brahma are in the middle. The general plan is grand in its simplicity. The eight large main shrines are built on a square terrace in the centre, round which are 160 small shrines arranged in three succesive squares. The small shrines are now in an advanced state of decay. The main temples have resisted better the ravages of time.

Inscriptions of the Buddhist Shallendra Kings cease to appear in Central Java after the middle of the 9th century. After 915 A.D. we do not bear any more of Central Javanese rulers (this region being abandoned at that time). So the Prambanan group must have been constructed in the second half of the 9th century by a prince of the name of Daksa.

An inscription of Prambanan mentions this name.

On the inner side of the balustrade of the Shiva temple are the farmous Rayana reliefs. From the outside, one cannot see anything of these splendid representations. The reliefs in the Shiva temple stop abruptly with the scene of bridging the sea. Probably the story was continued along the balustrade of the adjoining Brahma temple, some scattered remnants of which have been discovered. There are Krishna reliefs on the parapet of the Visin temple.

The first relief of the Ramayana series begins at the

starting-point of the pradaksina round Shiva's shrine. Here

we have Garada with the blue lotus, Visua reclining on the Shesa Naga and drifting on the sea which is full of crabs and fishes, and to the right a group of seated figures neaded by an ascetic who offers something to Visua. Dr. Vogel says about this first relief: "It is interesting that this opening scene of the Rama story differs from the version both of the Sanskrit and the Old Javanese Ramayana (the Kakavin), but agrees in a remarkable way with the corresponding passage in Kalidasa's Raghuvamsham. In the 10th canto of Raghuvamsham, the gods led by the rishi Bhrigu, invoke Visau in the midst of the waters of the ocean."

In the following scenes are depicted the visit of Vishvamitra to the court of Dasharatha, Taraka and another giantess
being shot down with arrows by Rama, the interview with
Janaka, Sita's Svayamvara, the breaking of the bow. Parashurama wearing samiled lacing Rama and Sita, Kalkeyi talking
to Dasharatha about the festive preparations (there are green
coccanuts and same see in the back-ground) a woman
dancing a war dance, with a sword and a hield in her
hands, before two princes. and Dasharatha in a melancholy

attitude with Kaushalya behind him.

Then we have a forest scene with three crowned figures in a four-wheeled chariot drawn by a pair of horses (Rama, Sith and Laksmana leaving for the forest). In the next we find a group of workmen. One of them is putting a richly ornamented chest on an altar. Other servants (all with wooly hair like negroes) are apparently busy with some preparations. A lady is sitting with three money-base in front of her. Is this the Shradh coremony after Dasharatha's death?

Then we have Rama handing over his sandals to Bharata, his combat with Viradha and another Raksasa (with a house on a wooden pile in the back-ground), Rama punishing the crow for vexing Sita, the visit of Surpanakhā, Rama shooting the golden deer. Sita being abducted by Ravama disguised as a Brahman, Ravama's struggle with Jafayu (Ravama and Sita are here carried on a platform which a winged demon bears on his head). Sita giving a ring to the wounded Jafayu, Jafayu handing over the ring to Laksmama. Rama shooting Kabandha (who has got a head on his shoulders besides a second head in his belly), and Kabandha going to heaven seated on a lotus.

The next relief represents a prince shooting an arrow at a crocodile in a tank and a lady on the bank in the attitude of prayer. Is this the Shabari episode on the bank of the

Pampa lake?

After that takes place the meeting with Haumman. This was the first relief discovered and led to the whole series being identified with the Ramayana.

In the next, Sugriva is seen weeping on a tree. His tears are flowing into Laksmana's quiver. In the Malay version Laksmana brings water for Rama in his quiver. The water tastes like tears and this leads to the discovery of Sugriva.

Then we have the interview with Sugriva, Rama shooting his arrow through seven trees to show his prowess to Sugriva, the first fight between Ball and Sugriva, with Rama standing in a hesitating attitude (a cockator on a tree in the back-ground), the second fight and death of Ball (Sugriva with a wreath of leaves round his waist), the wedding of Tani and Sugriva, Rama, Sugriva, etc., holding a consultation, the chief monkey warriors being presented to Rama, Hanuman jumping over to Lanka and Hanuman discovering Sita (a servant with wooly hair in the back-ground). It should be noted that the servants in all the scenes in which they appear have wooly hair. Negro shaves must already have been familiar figures in the Javanese courts.

The concluding scenes are:—the burning of Lanka by Hanuman with his flaming tail there the artist has with a fine sense of humour introduced into this scene of cofusion the figure of an ascetic taking away treasures from a burning house), Hanuman reporting his exploits to Rama, Rama on the sea-shore bow in hand, and the sea-god rising from the waters, the building of the bridge and fishes awallowing up the stones. This last episode tof the swallowing of stones) is to be met with in the Malay Hikayat Seri

Rama

There are minor details where the Prambanan reliefs differ from the Ramayana of Valmiki such as for example:—
the introduction of a second Räksbasi in the Täraka episode and a second Raksbasa in the combat with Viradha, the punishment of the crow, Sita's giving a ring to Jafayu and Jafayu handing over the ring to Laksmana. Ravana being carried by a flying demon, the two heads of Kabandha, the different version of the first meeting with Sugriva, Rama desisting from shooting his arrow into the sea, the fishes awallowing up the stones used for making the bridge, etc. It is curious, as Dr. Slutterheim points out, that as regards these variations, the reliefs, instead of following the contemporary Old Javanese Kakavin, seem to approach more closely the second (later) group of Javanese Rama stories and the Malay version.

We may now leave Prambanan wills the remark that nowhere else, whether in India, Cambodia or Siam, are the exploits of Rama carved in stone in such a detailed and

at the same time truly artistic way.

Four hundred years passed after the construction of Prambanan before there rose in East Java the temple of Panataran with its Rama reliefs in an Indonesian style far removed from the orthodox Indian style of the earlier shrine (Prambanan). There is another point of difference as Rama and Krishna reliefs are both found in Panataran in the same

temple, as there is only one shrine here.

Several dated inscriptions have been discovered in Panataran. The last date corresponding to 1347 A. D., would bring us to the reign of the great queen of Majapahit, Jaya-visau-vardhani, the mother of Hyam Vurut. Probably the temple, which was begun by her predecessors, was finished during her reign. Panataran was also known as Pala in the Majapahit period. In the Nagarkziagama Hyam Wuruk, the most famous of the Javanese monarchs, is mentioned as visting Pala several times to worship Shiva. So it is a Shaiva temple and it is also the largest ancient building in East Java.

Rangman's exploits in the Lanka Kanda are represented in the Panataran reliefs. We may note among them,— Hanuman reaching Lanks, Ravana and two of his queens seated in his treasury (which looks like a three-storoyed pagoda), Ravana in the Asheka grove, Sita with Trijaha and Hannman coming down from a tree to meet Sita. Then we have spirited battle scenes between Hannman and Raksusas. trees uprooted, detachments of Bhutas marching in martial array to meet Hanuman, heaps of dead and dying Raksassas, etc. We are then introducted to Ravana's court, we see messengers kneeling before the King and we get a glimpse of a Raksasa plucking out the hairs of his beard with pincers. In the following scenes we find Hanuman breaking the arm of Aksa (Ravana's son), the monkey warrior taking a seabath after all this toil and trouble and then hurrying back to the fight in the gurden of celestial trees. Indrajit then appears mounted on a horse (with nage heads) with a snake arrow in his bow. Hanuman is bound in the coils of the naya-pasha ( angus) and is led a captive to Ravana's presence. After that Hanuman bursts the bones and with his flaming tail sets the palace on fire. We see women fleeing and Ravana with his queen seeking refuge in his water-palace. Hanuman then leaves Lanka after again visting Sita. In the final scenes are represented the construction of the bridge, monkeys bearing elaborate standards reconnectering the buttle-field, the beginning of the great fight, Hanaman killing a Raksasa with a vajra and the death of Kumbhakarno.

The human faces are done badly in this series but the

monkeys and demons are quite artistic.

The story, as depicted in the Panataran reliefs, follows very closely the Old Javanese version of the Ramayana—the Kakavin. It is very strange, as Dr. Stutierheim points out, that some of the 9th century Prambanan reliefs should be best explained by the much later Javanese Ramayanas of

the second group (the Serat Kandas, etc.) and the Malay version based on them, while the 14th century Panataran ecence should agree closely with the earlier Kakavin (of the first group) which follows Valmiki pretty accurately. Is it because that in the later Javanese versions some of the older (and cruder) Indian traditions have been preserved which do not find a place in the Kakavin which follows the literary and polished text of Valmiki? Some of these unorthodox traditions are of the pre-Valmiki period which the great sage rejected as too crude for his own immortal version of the story (ep. D. C. Sen's Ramayana).

Finally the technique of the Panataran reliefs is pure Javanese or Indonesian) as distinguished from the purely Indian style of Prambanan. Here too there is a revival of older indigenous traditions. The back-ground in the Panataran pictures is full of magical symbols which must be survivals

of very old Malay-Polynesian superstitions.

It is the art of Panataran which leads to the Wayang (the popular puppet shows of modern Java) and which still survives in the style of art which we find to-day in the island of Bali.

### FALL OF THE LAST HINDU KINGDOM OF JAVA

The last Hindu kingdom of Java was Majapahit-a name which its poet and historian Prapancha translates into Sanskrit as Bilva-tikta. This principality in East Java rose to the height of its power under King Hyam Wuruk (1850-1389 A. D.). Hyam Wuruk (a Javanese name meaning the young cock) is also known by his title of Sri Rajasanagara in Prapancha's chronicle Nagarakritagama. This king and his puti or minister Gajamada brought the whole Archipelago under the sway of Majapahit. This maritime empire stretched as far as New Guinea to the east and the Philippine Islands to the north. Many names given in the long list of its dependencies cannot now be identified-some of these may have been places on the north-west coast of Australia. Considerable portions of the Malaya Peninsula also acknowledged the suzerainty of Majapahit But after the death of this great king Majapahit's foreign possessions rapidly fell away. Majapahit itself had to fight for its existence against enemies among which the most formidable was the

rising power of Islam.

Before we commence the history of its decline and downfall we might turn for a moment to a bright picture drawn of the great capital city by Prapancha in his Nagarakritagama Prapancha was a contemporary of Hyam Wuruk and followed the king during the royal tours. "The capital Majapahit (Bilva Tikta or Tikta Shriphala) is encircled by a wall, a wall of red brick-thick and high. On the west there is a great open space surrounding a deep artificial lake. Brahmasthana trees, each with a bodhi terrace at its foot, stand in rows, and here are posted the guards who keep watch by turn in this public square. In the north there is a Gopura with iron gates. Towards the east there is a high cupola-the ground-floor of which is laid with sujra (cement). From the north to the south runs the market square-exceedingly long and very fine with buildings all around. In every Chaitra the army meets here, in the south there is a fine cross-road and a wide and spacious open space. North of this square there is an andience-hall where the learned and the ministers sit together. East of it is a place where the Shaiva and the Buddhist priests speak and argue about their doctrines. There is also accommodation here for making offerings during the eclipse of the mean for the good of the whole country. Here also are the homakunder in groups of three. In the centre is a lofty Shiva temple and and to the south of it dwell the repras in a building of many

storeys. Near an open space in the vicinity the Buddhist clergy dwell in a building of three storeys adorned with pinuacles and fine sculpture. All this is bestrewn with flowers when the king comes there or when there is a sacred festival. To the south is the grand stand for the public—where the king gives his public audiences. The road which runs towards the west has got beautiful buildings on both sides and in the middle of the road there are everywhere mimusapana trees in flower. At a certain distance in this direction there is a cupola round which the army marches on State occasions. Then in the middle of an open space we find and ample pavilion where innumerable birds are always chirping. Here again is the audience hall which communicates with the second entry of the palace. These buildings have solid walls and pillars and there are galleries connecting them together. Here, i. c., in the open square in front of the audience-hall ivory eccoanuts and betels, conches and excellent elephants are offered to the royal ladies by people who have come from the forest districts and by sailors from distant seas. The officers of the royal army have quarters to the north of this second entrance of the palace. To the south are the quarters of the bhujangas—the learned people. Toward the west are many buildings occupied by the ministers on duty... Entering by this second gate one comes to a lovely square with many beautiful covered seats. Here those who went to pay their homage to the king, have to wait. To the east is the magnificent pavilion, incomparable in beauty, where His Majesty gives andience to those who humbly approach him. . The Prime Minister, the Aryas, . . and the Trusted Five (this is the cabinet of Majapahit)—these are the highest who apporach the throne. The Kahatriyas and Bhujangas, the Rishis and Brahmans stand in the shadow of the Ashoka tree near the royal vitana. The two Chief Judges with their five assessors who in their behaviour are so arya as to deserve imitation, also approach the vitana hall to have audience with H. M. Sri Rajasanugara."

Thus Prapancha goes on to describe the other palaces of the relations of the king-most of whom held important administrative posts in the realm-situated in squares full of Mimusapana, Keshara and Champaka flowering trees.

The court religion of this period appears from the Nagarakritagama to be a curious mixture of Mahayana and Shaiva doctrines both strongly imbued with Tantric influence. Tantrayana texts like the Kamaliayanikan were composed about this period. Gross Tantric rites in aristocratic circles prepared the way for the progress of Islam in Java.

The art of this period was revorting to Polynesian

influence- e.g., in the fantastic but still artistic Ramayana

reliefs of the Chandi Panataran.

Such was the capital city of Majapahit in it its palmiest days of glory. Just after the death of Hyam Wuruk (or Rajasanagaral in 1389 a. p. there was a partition of the kingdom. Virabhumi, the son of the late king and his seler (concubine), had been ruled out of the succession, but he took possession of Eastern Java by force while Majapahit itself with the rest of the kingdom fall to the share of Hyam Wurnk's son-in-law Vikramavar-dhana who had married the crown princess. Vikramavardhana and his queen had a daughter Suhita on whom the throne of Majapahit was conferred by her father-excluding his sons who were the issues of his selis (concubines). There was civil war, famine, and great disorder. The foreign possessions of Majapahit could not be kept together any more. In Java itself a certain Bira Daba made himself independent at Daha. His descendants were to be the mortal enemies of Majapahit Queen Subita was succeeded by her younger brother Kritavijaya. Muhammadan chronicles mention that Kritavijaya's Queen was a princess of Champa who favoured Islam. If the story be true then this princesswould be the sister of Jayasimhavarman V of Champa-who with the help of the Emperor of China won back the northern provinces of Champa from the Annamities. Another sister of this Champa princess is said to have married an Arab priest-Sheikh Ibrahim. Her son Raden Rahmat, it is said. came to Java to visit his royal aunt, and in Islamic chronicles he is celebrated as the first apostle of the new faith in Java. He assumed the title of Susuhunan and is believed to have constructed the first mosque built on Javanese soil. Sir Stamford Raffles however dismisses the whole episode as mere fiction

The successor of Kritavijaya was Rajasavardhana who reigned only from 1451 to 1453. How he was related to his predocessor is not known, nor is it clear why he left Majapahit and resided at Keling.

After him for three years there was an interregnum. Then two princes followed one another on the throne of Majapahit, Both of them had short reigns and the last left the capital. The king, who is usually called Bhra Vijaya, V. reigned

The king, who is usually called Bhra Vijaya V, reigned from 1468-1478 and died in his capital. Such are the unconnected facts which we know about the last years of

Majapahit.

It is generally accepted that Majapahit fell in 1478. Sir Stamford Raffles gives the popular Muhammadan version of the story. Among the wives of Browijoyo was a Chinese lady. She was repudiated by the Javanase monarch, when pregnant of Raden Patab. She had to seek shelter with

Arya Damar, the chief of Palembang (the old Shrivijaya in Sumatra), who was a relation of Browijyo. Raden Patab, when he grew up, accompanied by Raden Hasen, a real son of Arya Damar, came to Java from Sumatra after becoming converts to the Muhammadan religion of which Palembang was the most important centre. Raden Patali, who was really the son of Browijoyo, become a devotee, while his step-brother Raden Husen sought temporal advantages and soon became the commander-in-chief of the Majapahit army. Raden Patah began to intrigue for the subversion of the Hindu religion. Having at last formed a considerable party and mustered a respectable force, he gave the command to a Javanese-for he himself was not a military leader. This is said to have happened in 1468 a. c. The Muhammadan force was defeated by the Hindu army under the command of Husen. Raden Patah was however, not discouraged by this defeat at the hands of his step-brother. He obtained succour from the faithful at Palembang and was soon able to assemble a fresh Muslim army. Husen, still the commander of the Hindu army of Majapahit, was now in his turn defeated. Majapahit fell and was destroyed. And this triumph of Islam took place in 1400 Saka i. c., 1478 a. p.

This version however is refuted by an inscription dated 1408 Saka (1486 a. c.) found engraved on a rock in the south-east of Surabaya. Prof. Krom in his new book on the Indo-Javanese period Indo-Javanese Geschiedenis gives all the facts bearing on this matter brought to light by recent research work. In this inscription a Brahman, Brahmaraja, versed in the four Vedas, is mentioned as the recipient of gifts from a Hindu ruler. This Brahman is represented as having inspired this king with ambitious ideas which led the prince to a position of overlordship. This prince is mentioned in the inscription as living at Jinggan "where the battle was fought against Majapahit." The name of this king is given as Ranavijaya Girindravardhana and it is be who may have

seized Majapahit in 1478 a.D.

The coast-line of Java was however already Islamized, but the Muslim rulers of these places still recognized a Hindu suzerain ruling inland:

Barros, a Portuguese writer, writes about 1498 a.o. that in the East (he means thereby the Archipelago and the Malay Peninsula) the Hindus ruled but Malaka, a part of the Sumatran coast and some sea-ports in Java were in Muhammadan occupation. Barros refers to the influence of Islam as a post which spread from Malaka along trade channels.

Malaka, in the second half of the 15th century, had become a great emporium of trade between East and West it. c. China and Java on one side and India and Arabia on

the other). In India Gujrat was the province which had

most frequent trade relations with Malaka.

Thus at the end of the 15th century the suzerain power was still Hindu though places on the sea-coast were fast becoming Muhammadan. In 1509 Malaka itself, the stronghold of Islam, was afraid of an attack by the Javanese Hindu king. In the same year the first Portuguese ships appeared before Malaka. In 1511 came Albuquerque himself from Cochin capturing Gujrati ships wherever he could find them.

There was a Hindu settlement in Malaka which was a discordant element in a Muhammadan atmosphere. The leader of the Hindus, Timut Raja, entered into secret negotiations with the Portuguese. The Javanese Hindu king himself sent an umbassador with presents to Albuquerque-for he was not on friendly terms with the Sultan of Malaka who oppressed his Hindu subjects. The Sultan was driven out by the Portuguese.

In 1513 Albuquerque wrote to the king of Portugal referring to the Hindu overlord of Java as seeking the alliance of the Portuguese. Albuquerque adds: "The other towns, which are in his territory, will necessarily be on friendly terms with us-or we shall send a small fleet to

the help of the Javanese king."

The last trustworthy Portuguese account of Hindu Java is of the year 1514. The Governor de Brito writes to King Manuel of Portugal in January, 1514 — "Java is a great island. There are two Kafir (i. c., non-Muslim) kings one is called the King of Sunda (W. Java) and the other of Java The rulers on the coast are Muhammadan and some of them are very powerful. They have many ships and great

The Italian Pigafetta, who travelled in these regions in 1522 with the great Magellan, writes: The greatest towns in Java are those: Majapahit, the king of which place when he lived, was the greatest prince of all the islands and was called Raja Pati Unus; and then Sunda, Daha, Demak, Gajamada, etc.

Now we know from earlier Portuguese accounts that Pati Unus was a warlike Muhammadan prince of Japara (in W. Java). He had fought naval action with the Portuguese admiral d'Andrade in 1513 in which he was beaten only with great difficulty by the Portuguese. After this Pati Unus is mentioned as the conqueror of Sunda (westernmost part of Java.) Did he also win for Islam the great eastern kingdom of Majapahit? The last Hindu ruler of Java must then have fallen before the victorious arms of Pati Unus between 1512 and 1522.

Later Javanese tradition, as recorded by Sir Stamford Railles, points to another person as the champion of Islam. This Muslim apostle was the Sultan of Cheribon (in W. Java)—still revered as Sheikh Maulana. He was an Arab by birth and he and his two sons are said to have conquered and converted the whole of West Java towards the close of the 15th century. The ruling Muhammadan princes in West Java still look on Sheikh Maulana as their common ancestor.

Thus the Arab traders who first came to Sumatra and Java as early as the end of the 7th century to carry on trade and commerce with the Farther East succeeded by the beginning of the 16th century in winning political supremacy and propagating their religion throughout the Archipelago and the Malay Peninsula. But already enterprising mariners from Portugal and Spain had made their appearance in the arena and the Dutch were soon to follow. Political supremacy was to be wrested soon from the Muslim princes but the religious supremacy of Islam is still unquestioned in these regions.

### THE MAHABHARATA AND THE WAYANG IN JAVA"

The Javanese puppet shows, known as the 'wayang,' have preserved the old Hindu traditions even now, when Java has been a Muhammadan country for more than five centuries. The performer, who is called the 'dalang,' manipulates by means of strings the movements of the puppets and makes their shadows fall on a screen. The performance is accompanied by the Javanese orchestra which is known by the name of the 'gamelan.' The puppets represent the figures of the haroes and the heroines of the Indian epics. Convention has fixed the size, the appearance, the colour and the ornaments of each of the figures.

Already about 1000 a, p. the 'wayang' was so popular in Java that poets borrowed their similes from these shadow-plays and spectators followed the representations with the liveliest interest. In the beginning of the nineteenth century Sir Stamford Raffles speaks thus of the 'wayang'.—

The interest excited by such spectacles, connected with national recollections, is almost inconceivable. The eager multitude will sit listening with rapturous delight and

profound attention for whole nights to these dramas.

And to-day too the wayang is indispensable on important occasions in the household—so highly is it esteemed both

by the rich and the poor, the old and the young.

When the Hindus came to Java they brought their sucred texts along with them. Of these the Mahabharata soon became the most popular among the Javanese. Its eighteen cantos were rapidly dramatized. Some of these renderings, which were composed in prose during the reign of the great Erlangga in the eleventh century a na have been recently re-discovered and published by the Dutch scholars. In the Malay literature these adaptations from the great epic are known as the Hikayat Pandarca lima, Portions of the Mahabharata were also rendered into old Javanese or Kavi poetry during the reign of Javahava of Kediri by his court poet Pencoloch. This work is known as the Bharata Yuddha (Brata Yuda in modern Javanese). Persons and places referred to in the opic became so familiar to the Javanese that in the course of time the episodes of the Mahabharata were supposed to have taken place in Java itself and Javanese princes claimed lineal descent from the Pandava and the Yadava heroes.

<sup>&</sup>quot; This paper is based on Kats' Javanache Though.

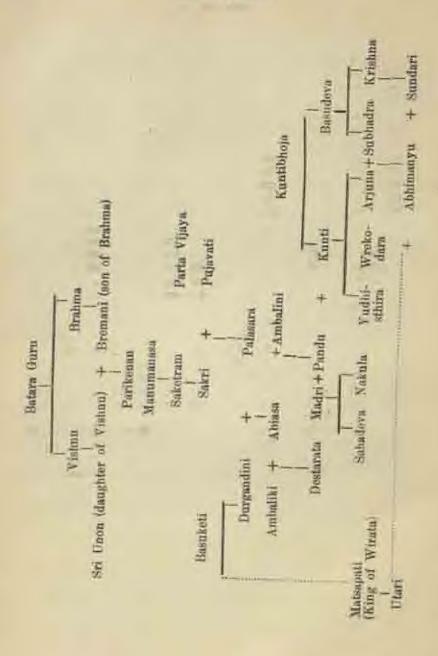
From the very beginning however old Malay-Polynesian myths mingled with the Indian traditions. And during the period 1500 to 1758, when the Muhammadan conquest was followed by devastating wars the old Hindu associations receded into the background. When, therefore, about the middle of the eighteenth century there was a Javanese renaissance, interest in the old times revived and energetic attempts were made to recover the Hindu literature. But the Kavi or old Javanese language could be read but imperfectly at this time. Thus strange mistakes crapt into the texts which were written in this period though they were based on old Javanese texts which were still available in the eighteenth century. Lastly the dalang the performer of the shadow-plays) himself introduced changes as he was confinuously adapting the old stories to the environments of the day in order to make his representations more popular.

The 'dalang,' while performing the show, generally looks to 'lakons' or short dramatic sketches to refresh his memory. He also improvises on the spur of the moment to suit the taste of the sudience. There are some larger texts besides

these 'lakons.'

These short dramas are divided by M. Kats into four groups: (1) Stories of gods, giants and the origin of heroes generally taken from the Adiparva of the Mahabharata. In these stories there is mingled a considerable element of Malay-Polynesian legeods. (2) The Arjana Saham Bahm group. 3) The 'lakons' based on the Ramayana. (4) The last and the most important group deals with adventures of the Pandavas and the Yadavas.

About 150 lakons are based on the Mahabharata. Eight of them, the Vishau Krama, Bambang Kalinga, Palasara Rabi, etc., describe the ancestors of the Pandavas. From these may be summed up the following genealogical outline.—



In the Mahabharata the wanderings of the Pandavas begin after the Jatugriha adventure. Then Yudhisthira is crowned king at Indraprastha. After that comes the game of dice followed by further wanderings and then the Pandavas live in disguise at the court of king Virata. Hostilities commence at Kuruksbetra with the reappearance of the Pandavas in

The Javanese lakons do not always follow the original. According to their version—a game of chess is played in the Jatugriba itself, and during the game the Pandava brothers are given poisoned drinks. Bhima (Brata Sena in Javanese) alone retains his senses and removes his brothers from the burning house. Then after long wanderings the brothers reach the country called Wirata. When they make themselves known at last to king Matsapati of Wirata—they receive as a present from their host the realm of Ngamarta (Indraprastha). Draupadi's svavannora takes place at this

Meanwhile, Sujudana (Duryodhana) becomes very powerful at Ngastina (Hastina). The Pandavas are driven out of their capital by him. They seek refuge at the court of King Matsyapati of Wirata. Even Krishna has to abandon his capital Dvaravati. Then follows the Brata Yuda (Bharata

Yuddha).

period:

Arjuna is the greatest favourite of the Javanese audience. He plays the leading role in at least fifty lakons. At the outset of his career, however, by a disreputable trick he gets rid of his rival Palgu Nadi—who is also a brilliant pupil of Drona. His wooing of Subhadra and his combats with other aspirants to her hand are narrated in several lakons. Numerous are his other adventures and love affairs. His Javanese names are also numerous: Permade, Endralaya, Parta Kusuma, Chakra Nagara, etc. In some lakons Sikandi is represented as one of the wives of Arjuna. Two of his sons are married to two daughters of Krishna. On the other hand, Arjuna's daughter Sugatavati is given in marriage to Krishna's son Samba. These (and other) descendants of Krishna and Arjuna are supposed to have founded some of the princely houses of Java.

Punta-deva Yudhisthira, Wrekodara or Brata Sena, Dewi Arimbi and her son Gatotkacha, Sujudana (Duryodhana—an incarnation of Dasamukha) are all familiar names in Muslim Java. Indeed, custom prescribes that such and such a lakon of the Mahabharata should be played on such and such an

occasion to the family.

## TANTRISM IN CAMBODIA, SUMATRA AND JAVA

Tantrism flourished in Java in the thirteenth and fourteenth centuries of the Christian era. We have no precise information as to when it was introduced into this island. But we know that in Cambodia Tantric texts are

mentioned in the minth century A. D.

A Cambodian inscription relates how a Brahman, of the name of Hiranyadams, came from Janapada to the court of Jayavarman II (802-869 A. D.). This Brahman recited the Vinashika, the Nayottara, the Sammoha and the Shirashcheda from beginning to end, so that they could be written down and then he taught the Royal High Priest these texts. It is mentioned also that these four texts

constituted the four faces of the Tumburu.

Now there are three regions each with its special Tantras, and among the Tantras of the Vishnukranta region (which includes Bengal and extends to Chittagong) there are two works, Sammohana and Nirutlara Tantras, the titles of which approach very closely to the names by which two of the texts (Sammoha and Navottara) are mentioned in this Cambodian inscription. Again Tumburu is the name of a Gandharva and there is a Gandharva Tantra in the Vishnnkranta group. It is interesting to note that another group of Tantras is mentioned, the Ashvakranta group, to which is allocated the region extending from the Karatoya river (in Bengal) to Java. There are other references in Cambodian inscriptions as to how several kings were initiated into the Vrah Guhya (the Great Secret) by their Brahman gurus Cambodian Buddhism was probably much more free from Tantric influence than Javanese Buddhism of the thirteenth and fourteenth centuries. But there is reference in an eleventh century inscription to the "Tantras of the Paramis." Also images of He-vajra, a Tantric Buddhist divinity, have been recently discovered at Angker Thom, the ancient capital of Cambodia.

In Java Tantrism seems to have attained greater importance. Kritanagara (1268-1292 a p.), the last ruler of the kingdom of Singasari (in East Java), who was adored in his lifetime as Shiva-Buddha, was an adept in Tantric practices. Prapancha, the author of the important Kavi (old-Javanesel chronicle Nagarakritagama, says that Kritanagara had gone through the ten ceremonies of purification and the eight processes of initiation and that he diligently carried out the pancha makaras "free from all sensual delusion." He goes on to say, "After Kritanagara's 'jina initiation,' his name

was everywhere known as Shri Jnana-bajreshvara." We know also from the inscription engraved on the pedestal of the statue of this king dressed as a monk that after his jina initiation on a cremation ground, Kritanagara was supposed to be identified with Mahaksobbya. His funeral monument was adorned with two images, both of them described as exquisitely beautiful, one of Shiva and the other of Aksobbya.

Then we come to the Tantric inscriptions of Adityavarman. a prince of Sumatra (c. 1343-1378 a. p.). An inscription of this prince dated 1269 Shaka era (1347 a. p.) describes the consecration of a Buddhist sculptural group of Amoghapasha-Gaganagania with his companions and in this connection speaks of the virtuous practices to be observed by the Buddhist community, and then goes on to praise the practices of Yoga of the Mahayana. At the same time it glorifies a god and goddess Matanganisha and his Tara. Prof. Kern remarks that Matanganisha and Tara must be Amoghapasha and his Shakti and presumably they are Buddhistically fitted aspects of Shiva and Durga. In this inscription Matanganisha is represented as drunken and amorous-executing a mystic dance with his Tara in a locality resounding with the notes of birds, perfumed with the sweet scent of jasmine, full of the humming of bees and the cries of rutting elephants, and the merry shouts of sportive Gandharvas. Probably Adityavarman himself is to be identified with Mafanganisha and his queen with Tara and the inscription commemorates some Tantric rite performed by the royal pair. Adityavarman is supposed to be an incarnation of Kama-raja-adhimuktisudasmrtijna, i. e., Kama whose endeavours are continuously directed towards makts. This fitts in well with the acene. depicted here where the royal couple carry on their amorous dance (in the aspect of Matanganisha and Matangini in the fragrant groves, echaing with the lovely songs of nymphs, where lovers, with their locks of hair adorned with mandara blossoms, seek out trysting places where they disport themselves with their beloved. Is the whole scene the description of some chakra geremony?

Another inscription of Adityavarman dated 1297 Shaka ara (13.5 a. b.) narrates that on Tuesday, in the month of Jyaisthya of that year, king Adityavarman was made a Kahetrajna with the title of Vishera Dharani. Then it goes on — ceated on a high seat, cating delicacies, lord of Suravasa drinking, laughing with myriads of flowers spreading on all sides their perfume. The perfume of Adityavarman's offerings is indeed indescribable." The seatences are disconnected and the meaning can only be guessed at But we may be sure that this obscure passage does not refer to a royal picnic. As Herr L J L Moens has tried to

explain (Tijd. Batav. Genoot., 1924 all this may mean that king Adityavarman became a Kahetrajna in a cremation ground (like king Kritacagara)—enthroned on a heap of corpses, laughing like a maniac, drinking blood, while his mahaprashada (his human sacrifice) flamed up and spread

all around a dreadful smell.

Finally, we came to the Mantrayana text-the Kamaliayanikan, a Kavi (old-Javanese) work which has been recently edited (in Dutch) by M. Kats. This text, we may conclude from the internal evidence gleaned from its pages, dates from the Majapahit period (14th and 15th centuries A. n. - i. c. during the rule of the last Hindu kingdom of Java. It commences with Sanskrit slokas extolling in very high terms this particular way to salvation. The Sanskrit verses are accompanied by a Kavi (old Javanese) commentary which is extremely obscure as in addition to the difficulties presented by the Kavi language it abounds with Tantric technical terms. Some of the introductory stanzas may be construed as follows: "Come, Oh child, I shall teach you fully the method of Mantra-charya-nayam of Mahayana as you are worthy of receiving this great lesson. The Buddhas who have gone and those who have not yet arrived (in this world) and those who are still existing for the welfare of the universe -all of them have attained omniscience through the knowiedge of this supreme Vajra Mantra system. . . . You should practise this noble Yana which is beyond positive and negative, clear as the sky, solemn, indisputable, stainless beyond all illusion, which is manifested only by its own manifesta-tions, which is free from all action, beyond the duality of truth and falsehood-the greatest, noblest path. . . One should not speak of vajra, ghanta and mudra to those who are not in the mandala and only the faithful, who is in the circle, may laugh (i.e., think himself fortunate)."

Then comes the sloka: "There is nothing which is prohibited for him who has attained the highest wisdom. He should enjoy at all times, without any besitation, the pancha Kamas (the pancha makaras?)." In another passage we find: "Vajra, ghanta, and mudra are never to be abandoned, the actuarya is never to be despised, he is equal to all the Buddhas Therefore, never insult the Vajra-charya mahaguru even if you can see no good in him." In the concluding stanzas we get: "To-day your lives have fulfilled their purpose, today, well-versed in this doctrinel, you have become the equal of the gods. ... to-day without the slightest doubt, after having overcome Mara, you have reached the supreme goal and have attained Buddhn-hood."

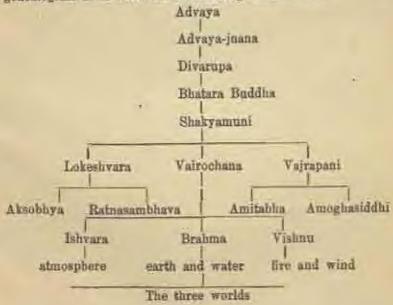
<sup>\*</sup> I have to express my thanks to Pandit Krishnanand Pant, a A. for helping me with the Sanskrit text.

In the Kavi (old-Javanese) text, which follows the Sanskrit slokas, occurs the following passage: The ten paramites (dana, shila, kranti, etc.) have for tatva (essence)—five Devis. Shri Vajradhatishvari Devi, of peerless wisdom and beauty. is the tatva of six paramitas. The tatva of Lochana is maitri, of Mamaki karuna, of Pandaravasini mudita, of Tara upeksa. In this way the ten paramitas have five Devis as tatva."

Alter the paramitas the Mahagubya (the Great Secret) is mentioned which is the means of meeting the Lord and consists of Yoga and Bhavana. Yoga, the heritage (as is given in the text) transmitted (to us) by the illustrious Dignaga, is of four kinds: Mula Yoga which makes us realize the Lord of Akasha, Madhya Yoga which acquaints us with the Lord who is in (our) bodies, Vasana Yoga which introduces us to the Lord of Prithivi-mandala and Anta Yoga by which we know that there is a Lord in the Shunyatamandala.

This reference to Diguaga is interesting. In this connection we may recall the tradition that Dharmapala, the disciple of Dignaga, after having adorned for thirty years the University of Nalanda, spent the last years of his life in Suvarna-dvipa (Sumatra ?).

Enough has been said about the Kamaliayanikan to show that is well worth the careful study of scholars who have apecialized in the Tantras. The last part of the Kavi text is very obscure and I shall end here by giving a curious genealogical table from this interesting Tantric work."





# INDIA AND JAVA

(Second edition, ranteed and unlarged)

PART II

BY

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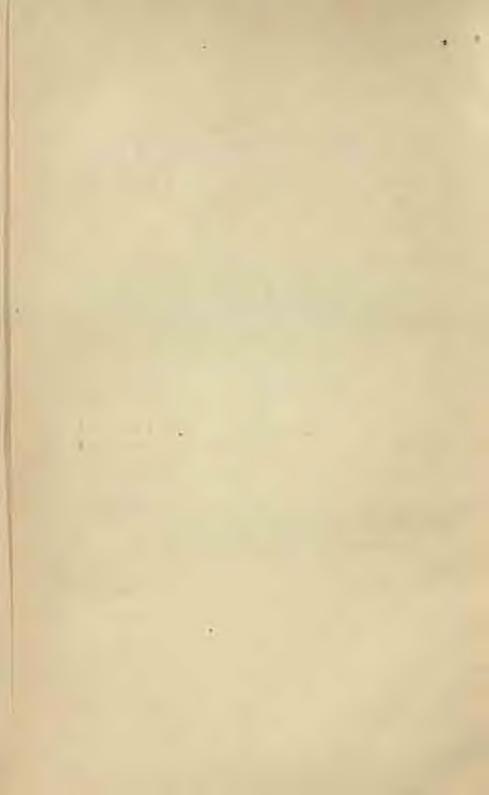
CALCUTTA



#### PREFACE

The second part of this Bulletin contains the Sanskrit Inscriptions from the Malay Peninsula, Borneo, Java and Sumatra. In offering this little work to the public. I have to tender my apology for its various shortcomings. It is not a pretension to scholarship, and I had to face considerable difficulties in seeing the book through the Press. After I had left Calcutta I had hardly any access to the books of reference needed for such a publication and I had mainly to depend on notes taken at Caloutta. The same has been the case with Dr. Chatterji. Under these circumstances it is just possible that some inscriptions may have been left out but I do not think there has been any important omission. No proper impressions of the epigraphs were available and I had to depend, in many cases, on imperfect facsimiles. Sometimes even such help was not forthcoming. I am responsible for the texts and translations of the inscriptions but the introductions are mainly the joint work of the authors. I regret to state that it has not been possible to indicate the discritical marks in a satisfactory fashion. Many printing errors have also remained uncorrected.

In conclusion, I have to acknowledge my gratitude to Dr. U. N. Ghoshal, the Secretary of the Greater India Society, who has been in so many ways helpful to me.



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# Introductory.

#### A SHORT SKETCH OF THE HINDU-BUDDHIST PERIOD OF JAVANESE HISTORY.

Yavadvipa (Java) is mentioned in the Ramayana where Sugriva sends out searching parties in quest of Sita. Ptolemy, who wrote his geography about 150 a. n., refers to Java as Jabadien—a name which he himself translates

as the island of barley.

The earliest inscriptions discovered in these distant islands come from Borneo. The language is Sanskrit and the script closely resembles that of the early Pallava inscriptions of South India and of the earliest epigraphy of Champa (Annam) and Kambuja (Cambodia). The Borneo inscriptions are, however, much earlier than the Pallava inscriptions. Indeed we may say that it is in this remote island that we first find the script which became known later on by the name of Pallava Grantha. These Borneo records describe a yajna (sacrifice) performed by Brahmaus for King Mulavarman. On palaeographical grounds these inscriptions (as they bear no dates) have been assigned by archaeologists to the 4th century a. 5.

The next series of epigraphic records refer to King Purnavarman of Taruma-nagara which has been located near modern Batavia in West Java. The script is the same as that found in Borneo and on palaeographical grounds this series (which also bear no dates) have been assigned to c. 450 a. p. Purnavarman apparently was an illustrious monarch whose footprints have been carved on the stiles (of the inscriptions) and have been compared with Vishau-

puda-padma.

A little before this period (in 413 a. n.) Fa-hinn reached Java on his way from Ceylon to China. He says that in this island there many Brahmans and but few Buddhists.

Buddhism is said to have been first preached in Java by a Kashmir prince, Gunavarman, in 423 a. b. From

Java the ascetic prince passed on to China.

For three centuries we get no more inscriptions. But Chinese annals fill up the gap to some extent. They tell us of a kingdom of the name of Lan-ga-su in N.-W. Java and of another called Kalinga in Central Java. West Java now falls into the background.

It is in Central Java that we got the first dated record which has been as yet discovered in this island. This is

the Janggal inscription of the Shaka year 654 (782 3- 0). The script is still Pallava Grantha and the language highly ornate Sanskrit. It is a Shaiva record and contains a reference to Kunjara Kunja-Agastya's asrama in South India. Another inscription discovered at Dinaya-a place further to the east—and dated 682 Shaka ers (700 s. u.) describes the consecration of an image of Maharsin Agastya. Apparently during this period the cult of Agastya was prevalent in Java. The Dinaya inscription is the first to be written in the Kavi script—which gradually replaces Pallava Grantha

in Java The language, however, is still Sanskrit.

In the last quarter of the 8th century Central Java was won from its Shaivs rulers by the Manayanist monarchs of the powerful maritime kingdom of Srivijaya in Sumatra. An inscription unearthed near the beautiful temple of Tara at Kalasan (in Central Java) informs us that this Mahayanist shrine was constructed at the command of the Srivijaya ruler of the Sailendra dynasty. Apparently the Javanese possessions were administered by governors on behalf of the Sumatran sovereign. The script of this as well as of other Srivijaya inscriptions brought to light in Java and Sumatra is North Indian, closely akin to the Pala inscriptions of Nalanda. Indeed there were cordial relations between the Pala Magadha and the Sumatran kingdom of Srivijaya, South-eastern Sumatra (where Srivijaya was situated) became in this period a far-famed centre of learning , and of commerce. The magnificent stups of Borobodur as well as other lovely shrines and fine sculptures of this period in Central Java testify to the artistic taste of the Sumatran overlords.

About 863 a. o. Central Java seems to have been won back from its Mahayanist overlords by Hindu princes who were fervent devotees of Agastya. This appears from an inscription bearing the date 785 Shaka era 1863 A D.L. written not in Sauskrit but in Kavi Old-Javanese-n mixture of Sanskrit and a Polynesian dialect). It refers to descendants of Agastya as having sattled in this island.

Of these Hindu kings of Central Java-the names of Daksha and of Wawa have come down to us. It was probably Daksha who built the famous Prambanam group of temples with its artistic reliefs depicting scenes from the Ramayana. Wawa's hendquarter was in East Java and Central Java was administered by a governor on his behalf. Indeed from the close of Wawa's reign (828 a. n.) we hear very little of Central Java. An inscription of Wawa was sent by Sir S. Railles to Lord Minto during the short period of the British occupation of Java. It is known as the Minto stone and is now in Scotland. It contains a grant of a cent-free holding for the Bhatara of a temple.

The scene now shifts to East Java where under a minister of Wawa, of the name of Mpoo Sindok, there was established a powerful kingdom. The great Erlangga was the issue of a princess of this dynasty and Udayana, the Governor of Ball. After many remantic adventures, which have been narrated at some length in an inscription, the most interesting epigraphic record which has been found in Java, Erlangga was enthroned as the Chakravarti sovereign of Yavadvipa (1035 a. d.) He was a great patron of Kavi literature. The Mahabharata and probably the Ramayana also were randered into Kavi terse during his reign.

There was a partition of his kingdom after his death. The principality of Kediri (a part of Erlanga's kingdom) has become famous in Javaness history on account of its illustrious poets. The bards who adorned the court of Kediri, during the reigns of Varshajaya, Kamesvara and Javabsya (1100-1155), composed the Kavi works Sumanasantaka, Krishnavana, Smara-dahana, Bharata Yuddha, Harivamsa, etc. Trade flourished as well as literature Javanese ships touched Madagascar on the West and the Chinese coast

on the gast.

Early in the 13th century Kediri fell before the conquering adventurer Ken Arok. This remarkable person, the super-man of the Javanese chronicles, who is represented as the offspring of the Gods, committed every conceivable crime to win a throne and the band of the peerless beauty Queen Dedes of Singasari (a vassal principality of Kediri). With the help of a Brahman, who had come from India to assist him in his pre-destined career of glory, Ken Arok made himself master of Singasari (1220 a.o.) and made that kingdom the most powerful State in Java. The charming image of Prajnaparamita, which belongs to his reign, is

said to represent the features of his queen Dedes.

Krbmagara (1268-1292 a.d.), the fourth in descent from Ken Arok, was an adept in Tantric practices. He attempted the conquest of principalities in the neighbouring islands of Bali, Borneo and Sumatra but was killed in battle by a rebel vassal of his—the chief of Kediri. Before his death be had also in his pride insulted the envoy of the great Kubilai Khan of China Shortly after his death Chinese troops landed in Java (1293 a.d.) to avenge this insult. The son-in-law of Krtanagara, Raden Vijaya, was a master of crafty diplomacy. At his instigation the Chinese troops marched on the rebellious realm of Kediri and subjugated it. Vijaya now made a surprise attack on the Chinese host and drove them to their stops. Having thus disposed of all his ensinies—he founded the kingdom of Majapahit (1294). Majapahit was the name of a city which he himself had founded sometime ago and the city got this name from a

bael (बेल ) free with bifter fruit (in Javanese Majapabit)

which grow on its site.

His daughter, the great queen Jayavishnuvardhani, began the conquest of the Archipelago (1343 a.c.) with the help of her famous minister Gajamada. Tantrism was the cult in the aristocratic circles of this period. The Kamahayanikam, a Mantrayana text, and the inscriptions of Adityavarman, a Sumatran prince, are typical examples

of the prevailing Tantrism of this period.

This illustrious queen was succeeded in 1350 a, p. by her son Hyam Wurnk (a Javanese name which means the young cook). The reign of this monarch saw the greatest expansion of Majapabit The Nagarakrtagama and the Pararaton, the two most valuable Kavi chronicles which we possess, give a long list of the territorial possessions of Majapahit. The whole Archipelago was brought under its sway. To the east it extended to New Guinea-to the north to the Philippine Islands. Srivijaya in Sumatra as well as Kedah, Singapore, etc., in the Malay Poninsula were all included in this list of dependencies. Mantris and Bhujangas (learned priests) were sent out by royal command to look after State affairs in the distant isles. The admirals (Jaladhi-mantri) of Majapahit always held themselves ready to crush any rebellion which might break out in any remote corner of this mighty maritime empire.

In the Nagarakrtagama, composed by Prapancha—the court-poet of Hyam Wuruk—we have a glowing description of the capital Majapahit. Buddhism and Hinduism both shared the royal favour. The Javanese art of this period (best studied in the temple of Panutaran) was coming more

and more under Polynesian influence.

Rapid decay set in after Hyam Wuruk's death (1389). A princess of Champa, who was married to Krtavijaya (one of the last rulers of Majapahit), is said to have favoured Islam which strengthened its foothold in Java during this reign (C. 1448). The const-line of Sumatra, Java, and the Malay Peninsula was being rapidly 'Islamised' during this period. According to tradition Vijava V, the last monarch of

Majapahit, fell fighting the Muslim conquerors in 1478 A. D. But recent researches seem to indicate that it was a Hindu prince. Ranavijaya of Kediri, who dealt the death-blow to Majapahit in 1478. From Porturguese sources we learn that at the end of the 15th century the central authority in Java was still Hindu. In 1513 Albuquerque wrote to the King of Portugal referring to the Hindu suzurain of Java as seeking the Portuguese alliance. The last Hindu ruler of Java must have been swept away by the rising tide of Muslim conquest sometime between 1513 and 1522. In the latter year Majapahit was still considered to be the most important place in Java.

# The Inscriptions.

The earliest indications of the appearance of Hinduism in the Malay Archipelago are the inscriptions of Borneo and These epigraphic records continue, in an almost unbroken series, down to the end of the Indo-Javanese period in the beginning of the 16th century. But the number of Sanskrit inscriptions found in these islands is much smaller than that of similar records discovered in Kambuja (Cambodia) and Champa (Annam). Again the historical matter which we obtain from these inscriptions is comparatively small. For almost without exception they commemorate occasions of building of temples or of pions donations. Hence we generally find in these records information as to when and by whom the building or the donation of temple or monastery or sacred image, took place. If it is a gift of land-one finds the boundaries fixed; if privileges have been bestowed-these are carefully written down. Thus we get the regnal years of various sovereigns; we learn something about their high officials and incidentally administrative and political information in addition to religious matters. Generally we do not get in such records definite statements of historical facts. Mentions of such facts are just passing references in connection with ceremonuds.

The inscriptions are engraved either on stone stiles or on copper plates. A few gold and silver plates have also been discovered. Some are copies of older inscriptions, The language of the earliest inscriptions (which are not dated) is Sanskrit. The first appearance of a date and another language (Old Malay) is to be found in Sumatra. Up to the middle of the 5th century a. o. the Pallava Grantha script is invariably used. Only in Srivijaya epigraphy we get the Nagari script. In the Dinaya inscription (760 a. p.) we first come across the Kavi script. This is, as Dr. Krom states, not a script freshly imported from India (Brandes thought that it had been borrowed from 6 ujarnt), but only a later development in Java itself of the earlier Pallava script. Later inscriptions are all in Kavi characters. About the same period the Kavi language, a mixture of Sanskrit and a Polynesian dialect, replaces Sanskrit in the inscriptions. The Kavi inscriptions are more numerous than those in Sanakrit. The last Kavi inscription is dated 1408 Saka era (1486 a. n.). Finallywo must note that for the reconstruction of the Indo-Javanese period of the history of the Archipelago we have not only these inscriptions but also the Kavi chronicles and references to these islands in the Chinese Annals. The Arab records also give valuable information for some periods.

Note-This portion is based on the introduction to

Dr. Krom's Hindoe-Javaansche Genehiedenis.

# I. INSCRIPTIONS FROM MALAY PENINSULA

In the rain of an ancient brick building near Bukit Meriam in Kedab, a small building some 10 feet square, Col. James Dow found a slab, a kind of slate, inscribed with the formula of the Buddhist creed. Probably the amall building where the slab was discovered was the but of a disciple of Buddha. Kern, who deciphered the Sansorst inscription would not say if it were older than another inscription unearthed by how "while excavating some old ruins on a sandy side in the northern district of Province Wellesley." The inscribed atoms seems to have been the upper part of a column. On a copy of it can be seen the representation of a stupa. On either side is a line of writing, containing the same couplet as on the Kedah slab. Along the edge of the pillar is another broken inscription which shows that the monument was a gift to a temple of a pious Buddhist sen-trader Buddhagupta, who lived at a place called 'Red Earth." The Southern Indian style of writing agrees exactly with the type known as Pallava and in Champa in W. Java and enabled Kern to give a. n. 400 as its approximate date. Col. Low also went on an elephant to transcribe a group of seven inscriptions on the sloping uide of a granite rock at Cherok Tokum which Hes near the centre of Province Wollesly. They are too small and indistinct to be more than contributions to palaeography. One is written in nearly the same type as Buddhagapta's inscription. The characters of another Kern considered to be not older than the 6th century and similar to those at Pattadakal in W. Decean and to those of the oldest Cambodian inscriptions of Bhavavarman. Some fragmentary olay tablets were found 5 ft. below the floor of a cave in Kedah bearing undesipherable inscriptions in North Indian Nagari script of the 10th or perhaps the 7th century a D. Five votive tablets from Trang have been identified as relies of Mahayana Buddhism belonging to the western group of the 11th century a.p. and resembling the characters of the Benaros grant of Karundeva and the grants of the Rathers of Kanauj; on the obverse ure Buddhas and Bodlianttyns,

This place called 'Bakta-mettika' may be identified with the Raleta-mettika vihiam' in Karnasuvaroa (Marshidalad) mentioned by Hisma Trang as Lo-to-mo-chib, wrongly translated by Watters as raintaugh. See Watters, H. p. 192 and Chatterii—Indian Collectal Indianas in Camboba.

At the mouth of the Singapar river was discovered a large rock inscribed with some undecipherable lettering. The stone was blasted later by the P. W. D. Several fragments of it were sent to Calcutta. All that has been so far accertained is that it is in a script used in Majapahit about the middle of the 14th contary.

As these later inscriptions cannot be traced at present

the texts cannot be given here.

All these inscriptions have been found on the west coast of the Malay Peninsula. But about the 4th century an appear also epigraphical remains on the east coast. (Finot, Bul Com. Arch 1010 pp. 152-154).

#### 1. KIDDAH ISSUMPTION

में धम्मी हेतुप्रभवा तेषां हेतु(') स्थामतो हावहत् ?।।।। तेषा(') च मो निरोध एवं ') वादी महाध्रमणः [॥] ध्रश्नाविषते कर्म जन्मनः। कर्म कारणम् [।] जानाच क्रियते धम्मी क्रमीभावाद जायते [॥]

"The Laws which arise out of a cause, Tathagata told about that, and what is their suppression has thus been

told by the great Sramana.

Karma (i.e. action) accumulates through lack of knowledge. Karma is the cause of (re-birth) Through knowledge no Karma is effected (and) through absence of Karma (one) is not born (again).

Of the two verses the former is the well-known

Buddhist creed.

#### 2. Issemment Phon N. Whilesley Province.

This inscription repeats the Keddah inscription with the following addition at the end:

> महानाविक स्व) बुद्धपुतस्य शक्तवृत्तिकावासःस्य !)\*\*\* (दानम् !)

"The girl of Buildhagupta, the great sailor, whose abode was at Baktamettika:

# II. INSORIPTIONS FROM BORNEO

# 1. THE YUPA ISSUMPTIONS OF KIND MULAVARWAY. PROM KUTEI (E. BOUNKO)

In 1879 K. F. Holle draw attention to several inscribed stones existing in the Native State of Kotei (East Borneo). In 1880 the Sultan of Kutei presented four inscribed stones to the Batavian Society. In the same year Prof. Kern gave a transcript and translation of the inscriptions,

Since then our knowledge of epigraphy has much improved (see especially Buhler-Indische Palaographie-Engtrans), by Dr. Fleet, 1904, Appendix to the Indian Antiquary. Vol. XXXIII) And we also know more of South Indian

history, especially the Pallavas.

Mr. Venkayya (in the Archaeological Survey of India, Annual Report, 1906-07) points out that the Pallavas derive the origin of their race from Asvatthaman, the son of Drona of the gotra of Bharadvaja. In a genealogy (found in some of the later documents of the Pallavas, it is said that Asvatthaman had a son, named Pallava, by a divine nymph Madani. Pallava got his name from his bed of vow in the abode of hermits where he was born.

The Tamil poem Manimegalai contains a Igend which relates that the first 'Tondaiman' ( é e. Pallava) was the son of a Cola king by a Nagi. This Tamil poom also mentions a town Nagapuram in Savakanada (Tamil for the island of Java). Two kings of Nagapuram are mentioned-Bhumicandra and Punyaraja who claimed to be descended

frem Indra-

Prakrit characters of the first half of the 4th century a. b. acquaint us with King Sivaskandavarman whose dominions included not only Kanchi but also the Telugu country as far north as the Krisna.

For Pallava history in the 5th and 6th centuries we have Sanskrit title-deeds which give the names of several Pallava princes. These are described as Bhagavatas (worshippers

of Visnul. The names end with Varman.

For the 7th and first half of the 8th centuries, when the Pallava power rose to its culminating point and then declined, archaeological materials are more abundant. There are numerous inscriptions on stone as well as copper-plate

This introduction is a summary of Dr. Vogel's article in the Bi-fragen for-de Taal-Land en Volkenkunde van Nederlandsche-

charters. Vikramaditya II (Calukya) gave the death-blow to the Pallava power. It is during the period of Pallava ascendency that we meet with the first epigraphical monuments of Hindu influence in the Archipelago. In the history of the spread of Indian civilisation the Coromandel coast played an important part although the Indian emigrants did not come exclusively from that part of India. That during the 4th to 7th centuries a. p., there must have been a lively intercourse between India, Indo-China and the islands of the Archipelago is evident from the accounts of Chinese pilgrims.

Fa Hian sailed along the coast from Tamralipti to Ceylon

and then went to Java-where Brahmans flourish.

In Hiuen Tsang's life, described by two contemporaneous authors, it is stated that Kanchipura, the capital of Dravida, was the sea-port of South-India for Ceylon. Apparently it then held the position now held by Madras. May we not assume that then existed a direct intercourse between Kanchi and the Archipelago? (Kanchi is about 40 miles from the mouth of the Palar river. But Tamralipti, Broach etc. were also inland. Moreover the river Palar has changed its course).

I-tsing describes Srivijaya, Malaya and Kiethcha (Kedah?) Nicobar Islands as halting stations on the way to Tamralipti.

Probably there were other intermediate ports from Srivijaya to Tamralipti. We must remember the pillar inscription of the Buddhist sea-captain Buddhagupta of Raktamrttica in the Wellesley province (near Penang), which may be assigned to 400 a. b. The character is very similar to

that of the early inscriptions of Java.

I-tsing has given us short biographies of 60 eminent Chinese pilgrims who had visited India in his days. Chavannes in the introduction to his French translation of that work (Voyages des pelerius bouddhistes, Memoire compose par I-tsing. E Chavannes, Paris, 1894) thinks that there were many more pilgrims of whom we do not know anything, and that the actual number of these pious palmers must

have amounted to several bundreds.

If we admit that the study of the Pallava inscriptions of Coromandel is important for the right understanding of the beginnings of Hindu civilisation in the Archipelago, the same may be said with greater justice of the early records of the two ancient kingdoms of Champa and Cambodia. Here too we find Brahmanical civilisation grafted anew on two nations, the Cam and the Khmer. These peoples reshaped that civilisation in accordance with their own national genius, as is evident from those grand monuments which still excite admiration.

It is particularly the ancient kingdom of the Cam which has played an important part in the spread of Hindu

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civilisation in the Far-East and which, owing to its situation on the east coast of Further India, formed a natural link between China and Java. The name Cam was bound to remind the emigrants of the ancient city of Champa on the Ganges, and no doubt thus the name of Champa was given to the Cam country.

The oldest epigraphical document of Champa and of the whole of Indo-China—the rock inscription of Vo-Canh (partly illegible)—may be ascribed to the third or perhaps the second century A. D. The existence of a Sanskrit inscription of so

early a date in far-off Campa is remarkable.

Then come 3 inscriptions of Bhadravarman (not dated but probably of the 4th century A.D.) which are Saiva in character. The king's title in one of them is Dharmmamaharaja, a title also borne by a Pallava prince (Sivaskandavarman) in the 4th century. Another of these inscriptions gives the site of the sanctuary of Siva Bhadresvara who is invoked in the two other inscriptions.

Stele 111 of 657 A. D. of Mi-son gives the names of princes who must have come after Bhadravarman. These princes trace their origin back to a king Gangaraja. Is

there any connection with the Ganga-Pallavas?

The earliest dated inscription of Cambodia (604 Saka.) is Salva in character.

Two points deserve special notice with regard to the early epigraphical records of Indo-China: the prevalence of the worship of Siva and the exclusive use of the Saka era (which is decidedly the era of S. India), whereas in Northern India it was the Vikrama (or Malava) era which was preferably used. Here, again, therefore, we have a peculiarity which points to the southern origin of that particular form of Indian

civilization which is found in the Far East.

It is certainly astonishing that in the inscriptions of the Pallavas and other Southern dynasties no reference is made to the relations which in those days must have existed between Coromandel and the Ear East. The explanation probably is that those relations of which the accounts of the Chinese pilgrims have left such a valuable record, were of a perfectly peaceful nature. We are perhaps justified in concluding that the penetration of Hindu culture in the Far East took place along the peaceful lines of trade and traffic. Fa Hian found Brahmans settled in Ye-po-ti (Yavadvipa). The merchants on the vessel which brought the pilgrim home from his long voyage were parily at least-he says so explicitly-Brahmans. It was no doubt through the Brahmans in the first place that Brahmanical civilization, together with their religion, their sacred lore, and their socient language was carried across the eastern ocean.

In the records of Campa on the other hand as well as in those of Java there is likewise a remarkable pancity of direct references to the homeland of that Indo-Aryan civilization, of whose greatness those very records are so eloquent witnesses. Indirect testimonies however are not

altogether wanting.

We have seen that Pallava was believed to have been borne by a heavenly nymph (named either Madani or Menakal to Drona's son Asvatthaman. According to another legend the first Pallava prince had sprung from the union of Asvatthaman and a Nagi, whereas in Tamil poetry it is a Chola King who married the daughter of the Serpent-lord. Now the Sanskrit inscription in Stele III from Mi-son contains a curious passage which accounts for the origin of the kings of Cambodia in the following terms:

"It was there that Kaundinya, the greatest of Brahmans, planted the javelin which he had received from the eminent Brahman—Asvatthaman—the son of Drona. There was a daughter of the Naga king who founded on this earth the race which bore the name of Soma. The great Brahman Kaundinya married her for the accomplishment of the rites."

(Finot's translation).

In whatever way we look at it, the Cambodian legend brings us back to the Pallava court. This fact is more worthy of attention as the legend is associated in Indo-China with the name of Kaundinya who can be fairly called the

'Indianiser' of Cambodia.

Another point which may be mentioned here is the nomenclature of Hindu (or rather Hinduised) Rajas in the Far East. M. Bergaigue was one of the first to draw attention to the fact that in the Sanskrit inscriptions of Indo-China with the only exception of the Vo-canh rock inscription which is the earliest of all—we meet with royal names ending exclusively in Varman.

"We will not find a single royal name which has not got this termination, which was also exclusively used in Cambodia from the period of the earliest inscriptions, as it has been also in the Archipelago, and above all among several dynasties of South India. Kings of Vengi, Pallavas.

Kadambas, from the 5th or even the 4th century.

If we remember that for a long period the Pallavas stood foremost in political importance, may we not assume that their royal house set a fashion which was followed first by their feudatories and neighbours and subsequently also by

the Hinduised princes of the Far East.

The Javanese inscriptions do not mention the Pallavas, but Kancipura, the Pallava capital, is mentioned in the old Javanese chronicle Nagarkriagama. This work was composed by the poet Prapanca in honour of Hayam Wurnk, the

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King of Majapahit, in Saka 1287. In the 93rd canto of his poem the chronicler says, no doubt with some exaggeration, that all pandits in other countries composed sulogies in honour of his patron, King Hayam Wuruk. Among them he makes special mention of "the illustrious bhiksu Buddhaditya who lived in Jambudvina (India) in the town of Kancipura with its six viharas."

Again the Simbiring tribe (belonging to the Karo-Bataka of West Sumatra) is subdivided into five subdivisions-Colia (Cola), Pandiya (Pandya) Meliyala (Malayalam), Depart and Pelawi (Pallava?) So we can recognize well-known ethnic names from the Dravida country which clearly points

to the South-Indian origin of the tribe.

In the Kotei inscriptions (one of the earliest documents of Indian civilization in the Archipelago) we meet with two royal names (Mulavarman the ruling prince and Asvavarman, his father) ending in Varman. The name of the grandfather of the King-Kundunga-has got a barbarous sound. Kern concluded that it was possibly under Kundunga that Indian civilisation had been introduced in Eastern Borneo. Kern seems to imply that Kundunga was a native of Borneo and that the personages to which these inscriptions refer were Hinduised rather than Hindu princes. Krom however points out that the name Kundukara occurs in a Pallava inscription. We find a parallel in Indian history. The Kushan kings have foreign names-Kanishka, Vasiska, Huviska-but after Huviska there comes a king who bears the purely Indo-Aryan name of Vasudeva. This inference agrees with our assumption regarding the peaceful penetration of Hinduism in the Archipelago.

It is a point of considerable interest that the Kotes stones are described in the inscription as Yupa-(sacrificial postsgenerally made of wood). In India only three instances of s one Yupas have been found. The earliest was set up by a Brahman near Mathura in the reign of Vasiska and we may assign it to 103 A. D. (It is one of the earliest inscriptions in pure Sanskrit found in India). The stone yupa is an axact copy in stone of the actual sacrificial posts used in ancient India (corresponding to the description of the Satapatha-Brahmana). The second stone Yupa of Bijaigarh (Biana) does not seem to be an imitation of the wooden post in actual use at a sacrifice. It may be dated-372 A. D. There is a third stone Yupa in Mysore. It is not dated. The Kotel Yupas are not copies of the wooden Yupa of the Vedic ritual. They are four roughly dressed stones

of irregular shape.

That the Kotei stones do represent sacrificial posts is definitely stated in the inscriptions. This alone would be sufficient to establish the Brahmanical character of

monuments, for Buddhists reject the animal sacrifica:

Besides, the inscriptions mention that the creation of these Yupas was due to the assembled 'twice-born' priests on whom King Mulavarman had bestowed rich gifts in gold, cattle and land. Here again therefore we meet with those Brahmans who had carried their ancient civilization

to Borneo as well as to Java and Sumatra.

The word Vaprakesvara (in inscription C) must be a proper name—the name of a spot sacred to Siva Krom points out that Vaprakesvara is mentioned in a later Javanese inscription: "Ye gods at Vaprakesvara." The Hindu images which have come to light in various localities of Borneo appear largely to belong to the Saiva pantheon.

Two other objects-a gold Vishnu statuette and a gold tortoise-were found at the same spot-but earlier. The Sultan of Moera Kaman used to wear both these objects

round his neck on State occasions.

Moera Kaman in Kotei where these inscriptions come from, must be an ancient site of some importance. There are other sites in Kotei which still await a detailed survey by an archaeologist. In the first place there are the caves of Goenoeng Kombeng which contain a collection of Hindu

images-one of which is Ganesa.

We must note the very fine execution of the Yupa inscriptions. The letters are large-sized and clearly cut. The lettering of inscription D is defaced. The four inscriptions are all composed in Sanskrit poetry-A in Arya the rest in anustubh. The verses are arranged on the stone so that each pada occupies a line. Generally in Indian inscriptions the lines are arranged without any reference to the verses. In this respect the Kotei inscriptions are similar to the cave inscription of the Pallava King Mahendravarman I at Mahendravadi.

Although the Kotei inscriptions are extremely simple records—they betray a very fair knowledge of Sanakrit. In this respect they are decidedly superior to the nearly contemporaneous epigraphs of Bhadravaman I of Campa. This bears testimony to a considerable degree of Hindu

culture in East Borneo at this period.

The term 'Vengi character' was adopted by Kern to designate the peculiar script from South India which we find employed in the early Sanskrit inscriptions of the Archipelago. Later writers on South Indian epigraphy, however, never use the term. (The Vengi country comprised the tract between the months of the Godavari and Kistns rivers) In the 5th century the Vengi country made part of the Pallava empire and remained in Pallava possession till the beginning of the 7th century (up to the

war with Pulakesin).

In the opinion of Vogel it is advisable entirely to discard the term 'Vengi alphabet' from the terminology used by writers on Javanese epigraphy and to substitute for it the expression 'Pallava alphabet'. For, of all ancient scripts of South India it is the character employed in the early records of the Pallava rulers that shows the nearest approach to that of the Kotei and contemporaneous Javanese epigraphs, Dr. Burnell bad arrived at the same conclusion—(though he used for the Pallava character the not very appropriate term 'Eastern Chera' as he assumed that this alphabet had been introduced into Toudainadu

from the Cera country).

Prof. Bühler applies the term 'Grantha' to the script used in the Sanskrit records of the Pallava dynasty. The Grantha is the peculiar alphabet employed in South India up to modern times for literary works composed in Sanskrit. in contradistinction from the alphabets in which the various Dravidian vernaculars are rendered. What Bübler's use of the word really implies is that that the Grantha, rit the literary alphabet of South India, is derived from the ancient character found in the Pallava records. Bühler recognizes three successive stages in the development of this ancient 'Grantha' which be indicates as the archaic. the middle, and the transitional variety. To the archaic types he reckons all Pallava Sanskrit inscriptions, including those of Narasimhavarman I; but from the Kuram copperplate charter of Narasimha's son, Paramesvaravarman L. his middle variety commences. He further states that the archaic variety is also met with in the rock inscription from Jambu in Java.

During the earlier period of Paliava rule their documents are restricted to copperplate charters. It is only by the commencement of the 7th century that the first stone inscriptions (according to Vegel) make their appearance. There are therefore no lithic records from Coromandel which may be supposed to be contemporaneous with the Kotei inscriptions. The copper-plates which serve the purely practical purpose of recording a donation of land, are engraved in a much simpler style of writing than the stone inscriptions which were meant to be public memorials. The Kotei inscriptions are distinguished by their careful workmapship and highly ornamental

character.

On the other hand, the absence of stone inscriptions of so early an epoch in Coromandel imparts the Kotel inscriptions a peculiar interest for the history of South Indian epigraphy. It is in the distant lands of the Indian Archipelage and on the coasts of Indo-China that we thus find the prototypes of that remarkable group of lithic records which Coromandel owes to the Pallava Kings of the 7th century. We may say that the Archipelago and Campa have preserved the earliest examples of archaic Grantha carved in stone.

We shall now examine the chief palaeographical characteristics of the Kotei inscriptions. They are the

following:

(1) The heads of the letters are marked by means of small, deeply cut squares which are found at the head of practically every alears. Bühler notes the same peculiarity with regard to the early script of Central India in its more developed form. He further notes that this 'Box-head' characteristic occurs also in two Kadamba inscriptions of the 5th century and the copper-plate grant of Simhavarman Pallava which has been assigned to the same period. 'Box-heads' are also peculiar to the inscriptions of Bhadravarman of Campa.

(2) Another feature of the Kotei inscriptions (it is mentioned by Böhler among the characteristics which distinguish the Southern alphabets from those of Northern India is the little book attached on the left to the foot of

the long verticals.

It is interesting that similar little hooks are found in the Pallava Prakrit grants of the 4th century, whereas in Sinhavarman's characters of the 5th century those excrescences are usually prolonged so as to reach up to almost half the length of the vertical. A still further development is noticeable in the later Pallava inscriptions of the 7th century, which, to use Bühler's terminology, exhibit the middle variety of the lithic grantha alphabet. Here the upward stroke is prolonged up to the top of the aksara so as to form a second vartical (Seven Pagodas).

It is noteworthy that in the Campa inscriptions of Ehadravarran which otherwise betray so close a palaeographical affinity to those of Kotei the long verticals (5, 3 etc.) show no trace of the little hook. In this respect they represent an earlier stage of writing than the Kotei inacription. In the Carunten and Jambu inscriptions (West Java) we notice a more advanced stage, as here the books

are pullenged.

(3) In the akaras w. w. w. and with the left-hand stroke bulges outward. Here again the alphabets of South Ladia, Lado-China and the Archipelago exhibit a parallel development (beginning with a notch and ending with the tendency to make the lines wavy).

(4) Another feature of the Kotel inscription is the little

letters 4, 5, and 5. This feature is peculiar to the alphabet of the Pallava inscriptions and is unknown in other scripts. This hook replaces the usual cross-bar in other scripts.

In the inscriptions of Bhadravarman of Campa only

is treated in a similar fashion.

(5) One of the most remarkable features of the Kotei inscriptions is the looped form of the 3 letters & , , , . The and , are so similar in appearance that they could easily be mixed up. In the case of a the loop extends further upwards and the vertical is shortened.

In the Pallava script the a is not provided with a loop, while a is often looped. In the inscription of Bhadravarman

of Camps, however, we do find these forms.

In the Carunten rock inscription the three aksaras 5, 4, appear in exactly the same shape as in the Kotei

inscriptions.

(6) The absence of the vowel is not expressed by the virama as in the Nagari of North India. In the Kotei inscriptions this vowelless letter (₹ and ₹) is about half the size of the ordinary aksara and is written beneath the line.\*

Burnell says: "The Java character has the peculiar small m used for a final m, and we find this also in the Vengi and Pallava characters and in them only." But it is found in Gupta inscriptions. In the Bhadravarman inscription of Campa we come across the same

practice.

(7) In the Kotei inscriptions we find the medial expressed in the ancient fashion by a single superscribed curve to the left, but always open except in the absara when a closed curve is found. This closed curve, which assumes the appearance of a superscribed circle, becomes the regular manner of expressing medial in later alphabets. The primitive form is found in the inscription of Bhadrayarman and in the Carunton inscription.

In the Kotei inscription medial is expressed in the ancient fashion followed in the early Gupta inscription by a double curve over the aksara. In the Bhadravarman inscriptions the in an is written exactly as in the Kotei inscriptions. In later inscriptions both in Campa-Cambodia and in Java the double curve has become closed so as to assume the appearance of a circle similar to that marking the

short T.

The same teature is noticed in the Central Asian manu cripts written in both the Central Asian varieties of Indian scripts commonly known as the 'stanting' and the 'upright' Gupta scripts, as well as the fragments written in Kushana and Gupta characters, N. P. C.

(8) Finally attention may be drawn to the sign for medial I consisting of a little curve which is attached on the left-hand side to the top of the consonant.

Medial Q is expressed by a double Q stroke. In this respect again the Koetel script approaches the Pallava

character very closely.

Conclusion:—It is undoubtedly the archaic type of the ancient Grantha character used by the early Pallava rulers which appears to be most closely allied to the character of the Koetei inscriptions. The Koetei inscriptions are the earliest specimens of the Grantha used in stone records.

We have also noted the very near affinity existing between the Koetei inscriptions and those of Bhadravarman of Champa. In certain respects the inscriptions of Bhadravarman appear to represent a somewhat earlier stage of writing. On the contrary, the Charunten rock insertion of Purnavarman (West Java) exhibits a more advanced style of writing, so that we arrive at the chronological succession: Bhadravarman, Mulavarman, Purnavarman, The intervening period in each case may be roughly estimated

at half a century.

Neither in India nor in Indo-China the early records bear any date. As on the basis of palaeographical evidence only an approximate date can be assigned to these documents, it follows that we stand on no very firm ground. Prof. Kern besitated between the 4th and 5th centuries, and finally proposed 400 a. n. as the approximate date to assign to the Koetei inscription. Vogel accepts this view. Then the Bhadravarman inscription would belong to the middle of the 4th century, a somewhat earlier date than that proposed by M. Finot who has assigned them to approximately 400 a. p. The Character inscription then should be attributed to 450 A. D., a conclusion agreeing with that arrived at by Kern.

The facsimiles of the Borneo Inscriptions as published by Mr. Vogel were not available to me, The following readings are based entirely on the plates given by Kern.

- L. (1) श्रीमहिराजकीतः (2) राज [ क ] श्रीभूजवरमंदः पुरावम् [1]
  - (3) श्रवन्तु विप्रमुख्य(र)ः (4) ये चान्ये साथवः पुरुष(र)ः रहा।
  - (5) बहुत्तानजोबद्दानम् (6) सङ्क्षपतृत्तं सन्मिदानन्य [] (7 तेबाम्युत्यमञ्जानाम् (8) ययोवं स्थापितो विग्रः[॥;\*

"Let the foremost amongst the Brahmins and whatsoever other pious men (there are) hear of the meritorious deed of King Mulavarman, of illustrious and resplendent fame-(of his) various gifts, gift of animals, together with (the gift

- of) a wish-yielding tree and gift of land. For those multitudes of pious deeds this sacrificial post has been set up by the Brahmins."
- 1 Though Kern reads will at the end, it is not visible on the eye-copy in both the places.
  - 2 Metre: wildi.

I am not sure about the useaning of the tree. It usually denotes one of the trees heaven which is supposed to grant all desires, or it may also mean a tree of lasting till the end of the the What appears possible in this connection is that perhaps the king performed a sacrifice in which he granted the desires of all the supplicants and in memory of which a certain tree was planted. The term the tree of the tree

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- L (1 बीमतः भीनरेन्द्रस्य (2) इराड'गस्य महारमनः [1]
  - (3) प्रशोववधम्मी = विक्यातः (4) वंशक्तो यथांग्रमान् (॥)
  - (6) तस्य पुता महारमानः (6) व्यस्य ह्यानस्यः [1]
  - (१) तेवासत्रवास्त्रान्प्रवरः (8) वर्षोवसद्मान्वितः [॥]
  - (९ श्रीमुसः स्मा राजेन्द्रो । (10) यञ्चा । बहुधवदर्याकम् [।]
  - ा।) तस्य धनस्य यपीयम् (12) विजेन्द्र स्सन्प्रकल्पितः [॥]

The illustrious Kundanga, the noble lord of men had a famous son Asvavarman, who like unto the sun was the founder of a race. He had three noble sons, resembling the three (sacrificial) fires. The foremost of those three, the illustrious Mulavarman, the lord of princes, endowed with the strength of austerity and self-restraint, having sacrificed a Bahusuvarmana (sacrifice),—this sacrificial post of that sacrifice has been set up by the best of the twice-born.

- I. Kern reads 57. But to me it appears to be a In this inscription, the vertical strokes of 5, q, e, etc. are not found bent to the left.
- 2. Rend क्रमों। Kern reads क्रमें but जो is certain on the plate.
  - 3. Korn reads राजेन्द्र but राजेन्द्रों is clear in the plate.
  - 4. Kern reads wer but went is clear and certain.
  - 5. Metre-wite,

The three fires referred to are the three well-known sacrificial fires, नहींक्स बाहदनीय and दिल्ला ।

in which, evidently, much gold was distributed. Kern points out agreed as the name of a 914 sacrifice and suggests agreed as synonymous with the former.

0

- L (1) श्रीमतो वृत्रमुख्यस्य (2) राज्ञ(श)श्रीमृतवर्म्भयाः [1](स
  - (3) दानं । पुगयतमे क्षेत्रे = (4) यहत्वस्वप्रकेश्वरे [॥]ङ
  - (5) हिजातिन्योधिकल्पेन्यः । (8) विद्यतिग्गासहित्तकम् [1]@
  - (?) तस्य पुरवस्य यपोवम् (8) इतोविप्रेरिहागतं(: 48

"The gift of twenty thousand kine of the illustrious and foremost of the rulers of men, the king Mulavarman, which was given at the most sacred place of Vaprakesvara to the twice-borns resembling fire—for that meritorious deed this sacrificial post has been erected by Brahmans who had come hither."

- 1. Kern reads आ(?,त, but the facsimile shows clearly
  - 2. Kern reads and but an is clear on the facsimile.
  - 3. Kern reads sever erroneously.
  - 4 No visarga is visible on the facsimile. Metre with

D

- सगस्य वचा राजः (2) समुत्यको भगीरथः (1)

"As Bhagiratha was born of the king Sagara, (so)

Mulavarman (was born of the king Asvavarman)."

I. This inscription is not found in Kern's V. G. Vol. VII. The metre is and the second line may be reconstructed us:

तथारक्वमंबी राजः मलवर्मा महीपतिः॥

#### III INSCRIPTIONS FROM WEST JAVA

It is a remarkable fact that whereas the glorious monuments of Inde-Javanese architecture are found in Central Java, the earliest documents testifying to Indian influence belong to the Western part of the island. They consist of four rock-inscriptions all composed in Sanskrit verse and sulogise a ruler of the name of Purnavarman, who if we may trust palaeographical evidence (for none of the inscriptions is dated, must have flourished about the middle of the fifth century a. n. These four rock-inscriptions are all found within the boundaries of the province of Batavia. There is a 5th inscription of the same series, mentioned by Krom in Hindoe-Javaansche Geschiedenis at a place Mocara Jianten, which is as yet undeciphered.

It is significant that these earliest records of Hindu settlement are found exactly in that part of the island where the Dutch traders first established their factories. The geographical position of the Batavian coast with regard to India and the special advantages which its figuration offers to shipping and trade are circumstances which will easily account for a coincidence that is certainly not due to

mere chance.

There is no reason to doubt that king Purnavarman mentioned in three of these inscriptions is one and the same

person.

Kern assumed (while dealing with the Tugu inscription) that in Purnavarman we have an ancient hero and sage of Indian origin whose worship had been introduced in West But why should Purpayarman be regarded as a legendary personage? His name ending in Varman flike that of Muluvarman, the ruler of East Borneo, whose historical existence has never been doubted) in imitation of the royal nomenclature then in vogue both in India in Further India, suggests a historical person. The Tugu inscription mentions the 22nd year of his reign. It is true that in India the symbol of the foot-print indicates a divine person. But it is nothing but a conjecture that the footprints of Purnavarman (in the Ci-aruton and Jambu inscription rocks, served a similar purpose. In the case of the Kebon Kopi inscribed rock which shows the footprints of Pornavarman's elephant, it is certainly unlikely that they were presented for adoration by the king's subjects. In the inscriptions themselves there is nothing to support Kern's supposition."

<sup>.</sup> In Jains inscriptions even in those of a much later date, we find however foot-prints given for the adoration of worshippers.

Nothing is said in the inscriptions regarding the king's ineage. From the circumstance that in the Ci-aruton inscription the king is compared to Visnu it has been somewhat rashly concluded that Puranavarman must have been a Vaisnava. The Tugu inscription however speaks of Puranavarman's gift of a thousand cows to the Brahmans. We may assume therefore that Puranavarman was an adherent of the Brahmanical and not of the Buddhist religion. This agrees with the almost contemporaneous statements of Fa-hien "The law of Buddha is not much known here."

In the history of the Sung Dynasty (420-478) there is the following statement: "In 435 (a. n.) the king of the country Ja-va-da whose name was Sri Pa-do-a-la-pa-mo, sent an envoy." It has been suggested that the king mentioned here is Sri-pada Purnavarman. (Prof. Lévi however does not accept this identification.)

The few facts these inscriptions give us may be summed up thus: Purnavarman probably lived about the middle of the 5th century a. o. He must have had a fairly long reign, the Tugu inscription being dated in his 22nd regnal year. His capital was Taruma a name which is preserved in the name of the Tarum. (Tarum is a Javanese word meaning indigo which grows in abundance in this region).

In three of the inscriptions in each case the inscription is accompanied by a pair of foot-prints and these symbols constitute the raison d'etre of the epigraphs. In two of the inscriptions (Ci-aruton and Jamba) the foot-prints are stated to be those of Purnavarman himself and in the third one (Kebon Kopi) it is the footmarks of the King's elephant which are carved on both sides of the legend.

We can only surmise that Purnavarman must have been a ruler of such renown that it was thought necessary to record in stone certain places which had been ballowed, as it were, by his presence.

The Ci-aruton rock-inscription may possibly mark the spot of the King's cremation. This would account for the curious position of the inscribed stone in the bed of the Ci-aruton torrent. From the wording of the Jambu inscription it appears that it was put up after Purnavarman's death. If we take the text literally it would follow that the footprints (of the deceased king) were credited with a magical power to protect his followers and to burt his enemies.

It is difficult to explain the meaning of the curious carvings found about the inscription. First of all, we have the two so-called 'spiders' (to follow the usual explanation of these symbols) which are shown in front of the foot-prints and seem to be attached to them by means of a thread.

Kern suggests that they possibly referred to the doctrine of ahimsa which prescribes that care should be taken not to

tread on any living creature.

Perhaps these are meant for wind i.e. tokens of good luck. In two early rock inscriptions of the Kangra valley at the end of the legend we find a caledo together with what might be a foot-print.

According to Finot the soul is represented among the Austronesians, in the Archipelago as in Indo-China, in the form of insects and especially of spiders. The feet and the spiders might then represent respectively the physical person and the psychic person (TITEY) of the king.

Another puzzle is presented by a line of cursive writing which is written over the inscription proper but in a different direction and which cannot be deciphered.

It would seem as if the Jambu inscription was an epitaph

incised after the king's death.

In the Kebon Kopi inscription a very large portion of the surface of the rock (on which the inscription is incised.) is taken up by two enormous elephants' foot-prints between which the record has been engraved.

In the Tugu inscription we should note the names of two ruins of north India. The inscription begins by stating that formerly a river of the name of Candrabhaga had been regulated by means of a canal (The name Candrabhaga may have been applied to the canal itself). Apparently the canal served as an outlet into the ocean. The river (on the canal) flowed by the Puri, but it is not clear whether the work in question had been executed by Purnavarman himself or by his father (26) In another Javanese inscription the deceased king is designated as 'Bhatara Gara'l).

In the 22nd year of the reign of Purnavarman himself. that king had a canal dug to which apparently the name of Gomati is applied and which measured 6122 dhanus in length. The conclusion is obsure. Who is the grandfather and the royal sage? Probably the grandfather of the king. The last time refers to a form, of a thousand cows to the Brahmans.

Dr. Krom says that there are several inscriptions which relate to engineering operations carried out for the drainage of a river.

In a Kavi (old Javanese) inscription of 932 Saka era from Soerbaya, we hear of a water-course which has been caused to be made by the Bhatara Guru (His Late Majesty) who may have been Er-Jangga Another Kavi (old Javanese)

I Shatara guru corresponds to Sanskrit wereage

inscription of the middle of the 10th century Saka era [Kelagan inscription—See Brandes and] Korm, Oud-Javaansche Oorkonden vol. Lx (1913) p. 81, no. XLIV) describes a disastrous floed of the Brantas river which had overtaken the country and caused much damage. In consequence Erlangga caused an embankment to be made at Waringin Sapta (959 Saka era).

Another inscription in the province of Soerbaya dated 856 Saka records the construction of dikes for regulating the

course of the river.

Purnavarman's inscriptions bear ample testimony to a high degree of civilisation in West Java during the 5th century a. D.—a civilisation which is strongly marked by Indo-Aryan influence. Those who carved the inscription must have possessed considerable skill and artistic feeling. And the pandits, the authors of the inscription, were well acquainted with the sacrod language. The inscriptions on the whole, are grammatically correct.

The characters employed in Purnavarman's inscriptions are almost identical with the script of Mulavarman's inscriptions.

Here too the letters are 'Box headed."

A palaeographic study of these inscriptions confirms the conclusions arrived at as regards the close affiinity between the script used in these earliest spigraphical records of the Archipelago and the set alphabet of the Pallava dynasty.

In certain respects the script of Mulavarman's inscription is more archaic than that of Purnavarman's records. If we ascribe the former to 400 a. p., the approximate date of Purnavarman's inscription would be the middle of the 5th

century.

Of the following four inscriptions the first three, viz. those of Ci-aruton, Jambu and Kebon Kopi are at close proximity to each other in the hilly country round Buitenzorg, a place of Dutch origin, best known as the residence of the Governor-General. The fourth new preserved in the Batavia Museum, was originally found at Tugu 'near the sen-coast to the east of Tondjong Prick, the port of Batavia.' All the four inscriptions have recently been edited with excellent facsimiles by Dr. J. Ph. Vogel (The earliest Sanskrit lascriptions of Java, 1925) in Publications of the Archaeological Survey of Netherlands' India.

## 1. THE CI-ARUTON ROCK INSCRIPTION.

(SEE VOICEL, P. 22 AND PLATES 28, 29)

This inscription was first brought to notice by the Rev. Brumund in 1868 and edited by Dr. A. B. Cohen in 1875

(Bijdr. Ken Inst. 3rd Series, Vol. X pp. 163ff.) and reproduced by Kern (in V. G. Vol. VII. 1917, p. 4, note 1 and

facsimile).

The inscription proper does not offer any difficulty but a great uncertainty is attached to the decipherment of the curious carving, looking like some highly cursive writing, above the inscription and to the interpretation of the two symbols, the so-called spiders, which are found attached by means of a thread to the heels of Purnavarman's foot-prints. Kern suggested that possibly they referred to the doctrine of witer of the Jains, forbidding not to tread on any living creature. Dr. Rouffaer thought that the spiders represent enemies attached to a thread on which the king has placed his foot.' Dr. D. Van Hinloopen Labberton (Z. D. M. G. Vol. LXVI, 1912 pp. 601ff) in his article on the symbolism of spider in Indian Literature, says that the spider denotes, the divine soul.' Mr. B. de Hann explains them as with or turnings of the hair, 'to which people both in India and Indonesia attach a prognostic significance.' This view is endorsed also by Dr. Vogel, though not without some doubt Finot also takes it as representing the soul. (see also above).

As for the cursive writing Dr. Brandes is said to have read as: Sri ji aros? enn vasa, which was translated, by him as 'the blessed lord of the Jiaros? enn, and by Dr. Kern as quitting the foot print of Purnavarman,' both of which, as can be seen from the photo, are equally conjectural. Dr. Vogel seems to think, from the difference of script as well as the direction in which the line is placed, that it has no bearing on the inscription under consideration.

#### Transcript

- (1) विक्कान्तस्यावनिपतेः (३) श्रीमतः पूर्वाचरमंगः ।
- (3) सास्मानगरेन्द्रस्य (4) विष्यारित परह्रवम् ॥—1

"Of the valiant lord of the earth the illustrious Purnavarman, the lord of the city of Turuma, (this is) the pair of foot (prints) like unto Visnu's."

- 1. Vogel reads अन्य: but the अन is clear on the plate.
- 2. Motre with 1

#### THE JAMBU ROCK-INSCRIPTION (Vocal P. 25, Plates 90, 31.)

This inscription was discovered in 1854 by Mr. Jonathan Rigg and first deciphered by Kern in 1875 (V. G. VII. p. 6.)

This inscription is not preserved quite periectly and here too we find a pair of foot-prints, evidently of the king. as the inscription says, but they are partly broken off. (Also see above.)

#### Transcript

(1) श्रीमान्दाता । इतहो नरपतिरसमो यो पुरा [ता]क्ष्माया[स् । ] नाम्ना श्रीपुर्वाचममा प्रचुररिपुराराभेवविक्यातवम्मी ।

(2) सस्येदस्याविमग्रहयमरिनगरोरसादने नित्यदञ्जस् भक्तानां यन्द्रिपानामभवति । छलकरं ग्रह्मथभूतं रियुनास् ॥ =

"Illustrious, munificent, correct in conduct (was) the unequalled king who in the past (ruled) in Taruma—by name the illustrious Purnavarman, whose armour was famous for being impenetrable by the numerous arrows of his enemies—his is this pair of foot-prints, always skilled in destroying enemy-cities which is salutary to princes devoted (to him, but) turns like a dart to (his) enemies."

- I. In the plate ₹ is clear but in the photo it looks like ₹. Kern reads भारा.
- 2. Vogel वादमायम् ; but वा is clear both on the photo and the estampage,
- 3. Read बर्गा. 4. Read बन्द्रण . 5. Metre स्मूचरा . इताइ : I would take in the literal sense इतं जानाति यः यः i.e. he who knows his duty. Vogel connects प्रमुख with चित्र but I would prefer to take it as an adjective to दिश्वर . It is preferable to take बन्ध in the sense of a 'dart' here than 'thorn' as Vogel translated it.

# 3. THE KEBON KOPI ROCK-INSCRIPTION (VOURL P. 27, PLATES, 32, 33.)

This inscription was first brought to public notice by the Rev. Brumund and was first deciphered by Kern in 1885 who also published a revised reading in 1910. (See V. G., Vol. VII. p. 136). The writing on the stone is badly preserved but interest lies in the fact of the rock containing two elephant's foot prints of enormous size, carved on both sides of the inscription.

— — जपविद्यालस्य तास्मे[न्द्र]स्य द्व[स्त]नः । — — [पेरा]वताभस्य विभातीदम्पदत्यम् (॥) । "Here shines the pair of foot (prints) of the Airavata-like elephant of the lord of Taruma, great in victory.

1. Kern read सहोपाल: but the correct reading is given by Vogel:

2. Kern first read नित्यम् इदम् पदह्यम् and then—तस्य ह्रयम् विपदह्यम्, Metre क्लोकः

### THE TUGU (BEKASIH) ROCK-INSCRIPTION. (Vocal, e. 32, Plate 27).

This inscription was first edited by Kern in 1885 and again in 1917 (cf. V. G. Vol. VII pp. 129 ff.), with a facsimile of part of the inscription. The verses are all written in this metre and there is a figure at the beginning which looks like a burning torch. Vogel has shown from the two lithis given in the inscription that the months as used in the calendar in those days in Western Java were united as we find in South-India and not there as prevalent in the North. This may be due to South Indian influence. Vogel also adds that "whereas the Vikrama era is generally associated with the there is scheme (except in Gujarat), the Saka era has the united month, especially in Southern India, which is the real home of that era. It is a well-knewn fact that it was the Saka reckening which was introduced both in Further India and in the Archipelago."

#### THANSCHIPT

- (1) पुरा राजाधिराजेन गुरुबा । पीनवाहुबार जाता रूपातो पुरी ) । प्राप्य (2) चन्द्रभागावर्षेचं वयौ ॥ प्रवद्भानद्वाविगद्वत्त्वर । श्रीयता प्रव्यवस्मा ॥ मोरन्य फालगुने । मासि जाता कृष्याहसीतियौ । वेत्रगुक्तव्योदस्याम् दिनैस्सिद्धं कविक्सके[:]
- (4) खायता चट्टसहस्रं श चनुना[] स सतेन च हाविक्सेन नदी स्म्या गोमती निसंसोदका ॥ पितामहस्य राजवेष्टिदास्य शिविसविनस्=ः
- (5) बाह्यब्रीगोंसहस्रेनाः प्रचाति इतद्विस्: (१) ॥

Formerly, the Candrabhaga, dug by the overlord of kings, the strong-armed father, after having reached the famous city, went to the ocean. In the twenty-second year of his augmenting (reign), by illustrious Purnavarman, the banner (i. e. topmost) of the kings, shining forth through his prosperous qualities, was dug the charming river Gomati of pure water, in length six thousand, one-hundred and twenty dhanus, having commenced it on the 8th day of the dark fortnight of the month of Phalguna and completed it in twenty-one days, on the 13th day of the bright fortnight of Caitra. (This river) after having passed through the camping ground of the grandfather, the sage like king, (now) flows by, along with (?) the Brahmanus, who have been presented with a gift of a thousand kine."

Vogel is doubtful about rendering To by 'father' but go: Fun goisti goistife: I weight go: who shineth forth by prosperity and virtue.' I have translated it literally as "by the Instre of qualities.' One dhamus—4 hastas or 2 yds., so the canal was 6120 dhamus or almost 7 miles in length. Evidently the inscription first refers to a canal known as Candrabbaga dug by the father of Purnavarman and then again to another canal Gomati dug by Purnavarman himself.

- 1. Vogel reads of but wis certain.
- 2. Though Vogel reads was it is not visible on the plate.
- 3. Read ₹
- 4. Vogel reads भूनेन and corrects it to भूतेन but the second letter may be easily read as स ; of e. g. सर in Il. 2 and 3.
- 5. Read wiene
- 6. Vogel's reading क्रमास्त्रमी seems to be an error in printing. The reading द is quite clear on the plate.
- 7. H is not visible to me.
- S. Read GEW II
- Read दिवार: | Vogel reads दिवारों. What he reads as the sign of जो may simply be a sign for विसर्ग; इत्यक्तियों is however grammatically incorrect.

### INSCRIPTIONS FROM CENTRAL JAVA

# (1) TUE-MAS INSCRIPTION

(Residency Kedu)

This is the earliest inscription of Central Java, a description of which first appeared in Not. Bat. Gen., 1888.1 There is a deep depression and out of a stony wall in various places water springs out. The largest is known as Tuk-mas (Golden spring). The inscription is found on a large detached stone. Besides this inscription there are a great number of symbols (on the same stone). Most of these figures are recognisable—us, us, us, us, us, us, letters at the beginning and the end are not distinct.

From this inscription, taken together with the symbols, it seems that this water was considered boly. The date cannot be determined exactly, it should be approximately 500 A. D. on palacographic grounds.

## Transcript.

# - - पृत्ति अस्तु (स्तु ) स्हासुजाता-कविच्छितावालुकानिन्तियं : [1] कविलाकीयां शमगीवतीया

# संप्रस्ता - V - प गङ्गा [ ॥ ]

This (spring?), sprung from pure white lotuses, in some parts oozing out of stones and sand and in others spreading with clear and cool water-is flowing (? extended) as the Ganga

Metro, 3-2-201. The eye-copy given by Kern is not satisfactory. Three letters at the beginning are missing Above the inscription there is a number of symbols. To the right there are four lotuses and a vajra?) and to the left the Sankha (conch shell), Cakra and Gada (mace.)

Kern reads eruta but I find no sign of u. If the spring is compared to the Gauges Samprasria, 'extended' would give a better sense than samprasula meaning 'occing out.'

See Kern, V. G., VII pp. 201-203.

<sup>\*</sup> See Kern, Ibid. p. 204,

## (2) INSCRIPTION FROM CANOGAL (KIEDU), OF S. E. 654.

The discovery of this inscription (found at Canggal or Janggal in Central Java) was announced at the Royal Academy, Amsterdam, in its session of 10th March 1884. The record is composed of 25 lines of writing and is the earliest dated Sanskrit inscription of Java. The script is closely connected with that found in South Indian inscriptions from the 5th to the 10th centuries. It is more closely related to the Han-Chei inscription of Cambodia belonging to the 6th century. The language is pure Sanskrit though not elegant. The style is artificial and pompous. The inscription is a Saiva document and refers to the conseceration of a linga in the Saka year 654 by order of the king Sanjaya. It precedes the Kalasan inscription and therefore belongs to a period before the Srivijaya conquest of Central Java. In v. 7 of this inscription we find a description of Java. Kern compares with this the verses referring to Java which are found in the Ramayana e.g.

> यवदन्तो यवद्वीपं सप्तराज्योपसोश्चितम्। ख्यक्षांस्व्यवद्वीपं स्वयांकरमविदतम् ॥ यवशीपर्मातकस्य शिथिरो नाम वर्षतः। विनं स्प्रमति श्राचीन देवदानवसेवितः॥

(Ramayanam, Bombay Edn., IV, 40, 30.) A temple in Kunjara-Kunja (Sonth India ?) is cited as the model of the present shrine. "There was a miraculous shrine of Siva tending to the salvation of the world and brought over (the image?) by the family settled in the holy land of Kunjara-Kunja." In the Harivamsa Kunjara is said to be hill on which the auspicious abode of Agastva was situated and very likely this is to be placed in South India.

From the verses which follow we get the following account:-

"In Java, which is a noble island, there was a king of very high birth, who through the use of peaceful methods,

See Kern, Ibid. pp. 117-128.

<sup>\*</sup> Krom however, differs from Kern and interprets the verse thus: There is a — minuculous temple of Sambhu for the welfare of the world, as it were, brought over by the family settled in the blessed land of Kufliara-Kufla." This according to Krom does not mean that a temple was brought directly from Kufliara-Kuflja, but that a temple very much like that could be found in Java. The Brhatsambita mentions Kufliara, the hermitage of Agastys, as lying between Kach and Tamraparut Krom places it on the border of Travancore and Tinnevelley.

gained renown both far and near. Ruling his subjects lovingly as a father rules his children, he, by name Sanna (probably predecessor of Sanjaya), having overthrown his enemies ruled very long on this earth with justice like Manu.—After swaying the destinies of his royal kingdom, Sanna in course of time entered heavenly bliss and the world was cast down with sorrow. He being dead, he, who rose after him, rich with qualities like Manu, the son of Sanusha the eminent, who is bononred by Pandits as an expert in the subtle meaning of books, distinguished for courage, who like Raghn has conquered various feudatories, was King Sanjaya.

#### TEXE

[Metres : Sardulavikridita, Vv. 1, 2, 4-7, 12 ; Sregdhara Vv. 3, 8, 11; Vasantatilaka, v. 9; Prthvi, v. 10].

- 1. बाकेन्द्रे विगते । अतीन्द्रवस्तरब्रीकृते । वत्सरे वारेन्द्री धवलत्रयोद्धितिष्ठीः भद्रोचरे कार्तिके [1]
- E) लग्ने कुम्भमये स्थिराज्ञचिदिते प्रातिष्ठिपत्पव्यंते लित् अन्यालन्तिकत्रपतिक्वीसञ्चयश्यान्त्वे [॥ 1 ॥]\*
- गङ्गोत् इतस्त्रर्रियातज्ञामोलीन्डच्डामांश्र-3. भांस्वत्पति<sup>ृ</sup>विभृतिदेइविकसमागेन्द्रहास्य तिः" [1]
- 4 श्रीमतस्याण्यक्तिकोशकोमक्तकद्विस्त यस्तवते स अयो भवतां भवो भवतमस्सूर्व्या दहात्वह सम् [॥ 2 ॥]

One would ordinarily expect Sakebde or Sakabde. Kern connects Sakender with scatsors and translates: "when the year of the Saka king had passed." Perhaps stigate values is to be taken in the sense of expired year, ct. also l. 26 of Vieng-sa inser.

Kern corrects as ankilyte. There is a dot after vatsara which is most probably a mark of punctuation.

<sup>3</sup> Grammatically trayedast but the metre would require a short ayllable hers.

Metre of this and the following verses is Sardulavikridita.

s Kern reads Payati but there is no mark of anuscorn above pa and if so read it will speil the metre. Moreover the word is payabti and not payati as Kern reads it. The reading is clearly

<sup>.</sup> Korn puts the riearga within brackets but the sign is clearly visible on the plate.

Note that the wirama is expressed by a semi-circular stroke above the onsenant.

मक्तिप्रह मेनीन्द्र रिभजतमसङ्ख स्वर्गनिवांबाहेती-5. दें बैसे सन्तेमाची स्वनतमक्टीरखिनवतं व(6)ट्यदाभीः [1] श्चतुन्द्रशासाम्बद्धं नथकिरयाज्ञसत्केससार्व्जितान्तंः देवात श्रं शाश्वतस्वित्ववनवरः ?)शानिन्दितास्मीजवास ॥ [3॥] एमवर्गातिसयोद्धवाल्यमञ्चामण्यत् ता[नां]ि[न] घि । स्त्रागेकान्तरतस्त्रनोति (8) सततं यो विह्मवं योगिनाम् [1] बोष्टाभिस्तन्भिर्शंगत्कस्याया प्रध्याति [ न स्वायोतो मतेराकाशिकार्डम् (३)वितज्ञस्य अग्रम्बकः पातु वः ॥ (४॥) विश्वर्डे मवपुरस्वदोषब्द्दनज्वाला इवीदावटा वेदस्तम्मस्य (10)द्वासोकसमयो चम्मांधीकामोत्रयः [[[ देवर्ज्यन्दितपादपङ्ख्यानी योगीश्वरी योगिनां मान्यो लोक (11) गुरुई दातु नवतां सिद्धि स्वय(म्मू) विवस्तः ॥(5॥] नागेन्द्रोत्कवारजभिचिपतितां हष्ट्रवात्मविम्बधियं । सम्र (12) महत्त्वराचवा कुष्तिया [इ] र [1] श्रिया बीचितः॥ यो योगास्यासोचनीत्यसदसम्मेतेस्वग्रन्यातः 13)ले वाबार्थन्त्रिदरीस्तुतस्स<sup>६</sup> भवतान्देयात् क्षिणं भीपतिः ॥ [6॥] ब्रासीदीपवरं यवास्त्रमतुल-[न्यान्वा=]? (15) दिवीजाधिकं सम्बद्धं बनकाकरेस्तदमरे- -[दिनो=] पार्जितम् [।] धीमत्कुञ्जरकुञ्जरेशनिहिति व-]8 (15) हणादितीबाएतं स्वानन्दिन्यतमं शिवाय जगतन्त्रः (स्मो) स्तु । यत्राद्वभतम् ॥ [७॥ ] त्तिमन्द्रीपं बनाकवे पुरुष [पर्=] (16) महालक्षमभूते प्रवस्ते राजीयद्यजनमाः प्रधितक्षयशास्सामदानेन संस्थकः (।)

<sup>1</sup> Kern reads kesora but a long syllable is required in ra.

Kern reads bhutā(uān-n)idhi.

B. Rd. Subaddha.

<sup>\*</sup> Rd. bimba.

Rd. Setembu.

<sup>.</sup> Kem reads tridasais-stutas.

Portions within square brackets are not clear on the plate.

<sup>\*</sup> Kern reads milita but the last syllable should be long.

<sup>\*</sup> The third latter from the beginning should be long. Perhaps we have to read रामाध्योद्यक्ता.

<sup>10</sup> Rd. mmynik.

शास्ता स(व्यं प्र-1 (17) जानाञ्चलक इन शिशो जन्मतीवत्सवस्ताः त्सन्नाक्यस्सवतारिम्मेंनुरिव छचिरम्पाति धर्मोना प्रथ्वो [ म् ]। (॥॥॥)

(18) एवदने समन्यासनि राज्यसङ्गी सवाहयेन्वयविधी समतीतकाले [1] स्वामें [ सुसं कड़ा-] कु [स्रो-] (19) प्रवितस्यवाते भिन्नज्ञगद्भ्रमति गोक्वगादनायम् ॥ (१॥)

ज्वलक्त्वलगिववयस्क्रकगौरवण [:] --

[म-] (20) इदस्कितिस्वत्वत्वत्रसम्बन्धक्षेत्रक्षेत्रस् अवि स्थितकलायलितिवरोषपादोच्छयः

[प्रमुता १) \* (21) गुणसम्बद्धी हवति व स्तती मेरवत् ॥ [10॥] श्रीमानो माननीयो व्यवननिकरमास्वस्तमार्थ [नेदी-] [रा-] (23/जा सौर्व्यादिगुगयो स्पृत्ति विजितानेकथा [मन्तव] कः [1] राजा श्रीसन्ज्याच्यो रविरिव व [यसा दि-] (23) रिवदिकच्यातसदमी-स्युवुत्सरबाहुनाम्बस्स्वसर - - [न्वा] वतस्त्वास्ति राज्यम्॥[॥]

यस्मिण्डास [ति सागः] 24 रोर्निमरसनां शैलस्तनीम्मेदिनीं शेते राजपर्थ [जनो न] चक्तिओरेने ध्वास्यैभयीः [1] कीत्त्यों [ वृंबरसमः] (25) जिताख सततन्त्रमाधिकामा नरे: ब्नं शेदिति शेदितीति छ कलिबाँस्या (१)क्र॰-[शेषो बतः॥) [12॥]

# TRANSLATION.

(v. 1) When the years marked by rasas, organs and Vedas (i. c. 654) in (the era of) the lord of Sakas had elapsed, in the month of Kartika, on Monday, on the thirteenth day of the bright half, in the Bhadra (naksafra), in kumbha lagna, which is known as sthirange (with a firm body), the king, the illustrious Sanjaya for (attaining) tranquility, established on the hill, a linga with (all) the auspicious marks.

Reading appears to be prthei on the plate.

<sup>\*</sup> Kern's suggestion about the reading of prabbuts cannot be correct. The metra would require the second syllable to be long and the third should be short.

Rd., Śriman-yo, of. Kern p. 120, note 1.

e Rd. run

<sup>·</sup> Kern reads-rivia.

<sup>\*</sup> Kern reals-rundsly-ansa.

- (V. 2) May Siva, the sun to the darkness of the world, who has for his crest jewel the moon on his matted locks, coloured by the high waves of the Ganges, who has the lustre of the neck-lace in shape of the lord of snakes having on its body the splendour of the lord of luminaries (i. e. the sun), who is praised by the gods with the soft palms (of their hands) folded in the form of a vessel—grant you most perfect bliss.
- (V. 3) May the two irreproachable lotuses which are the feet of the three-eyed (Siva)—which are repeatedly praised by the lords of sages bending in respect for their salvation in heaven, which are kissed by the gods, such as Indra and others with their bent crowns like the bees (kissing the lotus), which are slighty coloured at the end by the rays (issuing) from the toe-nails which are like the glittering illaments (of a lotus) and in which (feet) the toes are like the slightly copper-coloured leaves (of a lotus)—grant you perpetual welfare.
- (V. 4) May the three-eyed (Siva), the Lord of beings—who has his matted locks decorated with the crescent-moon, who is the store-house of great and wonderful (things) being himself the source of an excess of greatness, who being solely given to resignation always causes wonder of the yogins, who nourishes the world through his eight-fold bodies\* out of pity and not selfishness—protect you.
- (V. 5) May the self-born Lord (Siva) and the teacher of the world—who bears a golden body and the matted locks which are like the fire burning his own defects, who has made the Law of the world fixed in the posts of the Vedas, who is the source of religion, worldly prosperity and desire, who has his lotus-like feet worshipped by the gods, who is the Lord of the yogins and who is honoured by the sages—give you success.
- (V. 6) May the lord of Sci (i.e. Vishnu)—who is regarded from a distance by the angry goddess of wealth (Sci) with a frowning look, who lies on the watery bed with his eyes (comparable to) lotus petals red through (abstract) meditation and who is praised by the gods for their protection—grant you presperity.
- (V. 7) There was an excellent island called Yava incomparable (to others), which contained an abundance of

Siva's eight-fold bodies consist usually of the 5 elements, mind, exotism and Prakriti (matter) but according to the opening verse of Kalidāsa's Sakuntalā the last three are the sun the moon and the Yajamāna or the sacrificing priest.

grains such as rice and others, which was possessed of gold mines and which was acquired...by the gods. There was the wonderful and most excellent place (i.e. temple) of Siva tending to the welfare of the world, which was supplied as it were from the tamily settled in the illustrious land of

Kunjarakunja.

(V. 8) In that noble island called Yava which became the great characteristic of . . . of men, there was the foremost of kings of exalted birth whose name was Sanna, who was of great fame and who, out of attachment to his subjects, ruled in a proper way through (the peaceful methods of) conciliation and gift, like a father (ruling) the child from his very birth and who, with his foes subdued, protects the earth for a long time with justice like Manu.

(V. 9) Under these circumstances, while the (king) named Sanna was ruling over the goddess of royalty, he, in course of time, and in the due order, went to enjoy happiness accumulated by his family (?). (Then) the earth, separated (from him), roamed in grief being bereft of her

lord.

(V. 10) He, who rose after him, was possessed of mastery and richness in merits and was like the (mount) Mern. He was of colour bright like the molten gold or glaring fire (as the Meru is of white colour); he had long arms, big thighs and high and upraised head (as the Meru has big base and middle and high summit); who on this earth has greater position and loftiness than other existing rulers who are like principal mountains (kulacala) (as the Meru has a greater position and height than other principal mountains, the bearers of the earth).

(V. 11) The son of (the king) named Sannaha is the king the illustrions Sanjaya—who is respected by the assembly of the learned, who knows the subtle meaning of treatises (Sastras), who is possessed of qualities such as valour etc., who like like Raghu, has conquired the circle of many feudatories, who is like the sun in fame and whose splendour is well-known in all the quarters and who...—is now ruling

the kingdom with Justice.

(V. 12) While he is ruling the earth who has for her girdle the waves of the seas and for her breasts the mountains, people can sleep on the road-side without being frightened by thieves or other fears; men, rich in fame, have always acquired in plenty (the three aims of life) religion, wordly prosperity and objects of desire—certainly the kali lage) is always crying because nothing remains of it?

<sup>&</sup>quot;I have translated according to the reading suggested by me. N.P.C. The idea is that during the rule of this king no crime is committed which should be predominant in the Kall age.

# (3) DINAYA INSCRIPTION

(SARA YEAR 682)

The first mention of this inscription is by Dr. Brandes in the Report of the Archmological Commission (Rapport van de Ondheidkundige Commissie.) 1904, (p. 9). It is the earliest inscription in old Javanese (Kavi) characters. Dr. Brandes supposed that the Kavi script was imported into Java by immigrants from Gujarat as he believed that there was a smilarity between the Girnar script and that of the Dinaya inscription. But Professor Krom, in his Hindoe-Javaansche Geschiedenis, states that this alleged similarity disappears on closer investigation. The Kavi script, according to Professor Krom, was not introduced from India into Central Java in the 8th century (A. D.)-it was a local and later development of the earlier Pallava script. And Professor Krom is right. All subsequent inscriptions (excluding Srivijaya epigraphy which is in Nagari characters) are in the Kavi script.

The slab of the Dinaya inscription is broken into three fragments. The middle (and the largest) piece was found first and has been discussed in the Tijd. Bat. Gen., 57, 1916. The two remaining fragments were discovered later and are described in the Tijd. Bat. Gen., 64, 1924. So now the

inscription is quite complete.

Dinaya is situated to the east of Central Java. It seems that about this period the Hindu princes were being gradually pushed out of Central Java by the Buddhist princes of Srivijaya (in Sumatra).

Several kings are mentioned in this inscription; Davasimha, the devotee of the god Putikesvara; Limva, his son, also known as Gajayana; King Jananiya, etc." "King Gajayana, the benefactors of Brahmans, the worshipper of Agastya, with the help of ascetics and his nobles, caused to be constructed the lovely Maharsibbayana, ..... When the high-minded king, the lover of renown, had seen the image (of Agastya) made by his ancestors of Devadaru wood, he readily gave a sculptor the order and, (being) farsighted, caused to be made a wonderful image of black stone." This image of Agastya Kumbhayoni was consecrated in the Saka vear 682 (760 A. D.).

The sage Agastya is referred to again in the inscription of

For another possible interpretation see Translation v. 3, note 2 balow-N. P. C.

Pareng in Central Java (785, Saka) which is partly in Sanskrit verse, and partly in Kavi prose. "As long as the sun and the moon are in beaven; as long as the earth is encircled by the four oceans; as long as the ten directions are full of air—so long there is faith towards Valaing." Valaing is the Polynesian name of the star Canopus (Agastya).

In the same inscription there is a passage which seems to refer to Agastya as having built a temple named Bhadraloka (in Java?) and the concluding lines of the Pareng inscription shower blessings on the descendants

of Agastya (living in Java?).

So there was an Agastya cult in Java in the 7th and 8th centuries. Dr. Bosch points out that in Champa, Kambuja as well as in Java we find a tradition tracing a close connection between a Siva-linga, a famous Brahman and the ruling dynasty. In Kambuja it is king Jayavarman II and the Brahman Hiranyadaman whom we find introducing the cult of Devaraja (Siva). In Champa the traditional ancestor of the royal dynasty, Uroja, is also the introducer of the Siva linga cult. In Java we have the tradition of Agastya. Dr. Bosch thinks that there is a common origin for all this in the Devadaru Mahatmya in the Skanda Purana.

### TEXT

V. 6, 7] Annehobb, V. 4-3; Vasantafilaka, V. 3-5, 8, 9; Sragdbara,

- (I) स्वस्ति शक्तवाती**छ**। ६८२
- (2) ब्यासीत नवपतिः बीमान् देवसिंहः प्र-(8)सापवान् [1] येन गुझ परीमाति पूर्तिकेश्व-(4) स्पाविता ॥ [1॥] लिम्बः व्यपि तनयः तस्य गजवानः (5) इति स्कृतः [1] रस्त स्यन्नीमे ताते स्रताञ्च पुरुषान् मह (6) ॥ [१॥]

<sup>ा</sup> Rd नीतः वा-तीते

<sup>&</sup>lt;sup>1</sup> 10. जासीचरपतिजीमान

<sup>&</sup>lt;sup>3</sup> Id. गुप्त: पाचितः er गुप्ता पाचिता. In परीमाति the second syllable is lengthened metri causa.

<sup>\*</sup> Rd. क्रिस्बोपितनथस्त्रस्यः

Perhaps we have to read serreique surger. The reading of Bosch must be wrong as it goes against the metre.

लिम्बस्य दुहिता अज प्रदुष्णस्य भूपतेः [1]
अते व (7) ना हित भिहिषो जननी बस्य घीमतः ॥ [3॥]
धा ननः (१) बलव (४) ते भगवति धगस्त्येः
भक्तः हिनातिहितस्त्र गजपानना[मा] [1]
(0) मौलेः सनायकाणोः समकारपत् तद्द
सम्यम् मह-(10) विभवनम् बलहाजिरिम्बः ॥ [4॥]
पूर्वेः स्त्राम् तु सरदारमयी[] (॥) समीत्व
कोतिप्रियः तल भातप्रतिमां मनस्वीः [1]
धाज्ञा-(12)व्य चित्यनमस्य सः च दीचदन्तीः
सम्बाद तोपलम् (18)योम् न्यतिः चकारं ॥ [5॥]
राज्ञागस्तः धकान्दे नयनवसः (14) रसे मारगीतीवं च मासे
धाज्ञ स्य ग्रुकनारे प्रतिपः (15) ददिवसे प्रतस्या प्रृवे-! [1]
ऋत्विरमः वेदविद्धः यतिवरं (15) सहितेः स्थापकार्यः समीमैः ! वि॥]

वोत्रम् गावः सञ्जन्पाः महिष (18) गण्युताः दासदासीपुरोगाः । दत्ता राज्ञा महर्षिप्रवस्वस्टः (19) विस्स्नानसम्बर्धनादि [1]

<sup>ा</sup> Rd. भूपतेक्त्रजनेति,

<sup>\*</sup> Rd: भगवस्थगस्त्ये.

<sup>&</sup>quot; Bd. went.

<sup>&#</sup>x27; Rd. की चित्रियस्तात.

<sup>\*</sup> Bosch reads ##feq

<sup>\*</sup> Rd. 88.

Bosch reads wells which would convey the wrong meaning.

The first letter is to be read us a and not a

<sup>&</sup>quot; Rd. वृपतिक्रकार

Oranimatically undulgand but here undulg is required for the, sake of metre.

Bosch anggests Dhraveše but I am not sure of its meaning. Have we to read dhrave chu?

n Rd जात्विरिमवेदद्वितियाति.

is Perhaps समीलें: ef. 1. 9. Bosch surgests समीनें:

<sup>18</sup> Rd. gear, ger and girm. Bosch reads grift.

व्यापारायम् द्विज्ञानाम् भवनमपि गृहमु(20)त्तरम् च श्राह् सम् व । विश्वसभागं श्रातियोनाम् वे यवसवि(21) कद्यव्याश्च्यादने सप्रयुक्तम् ॥[7॥]

वे बान्ववाः नृपत्रताः च (22) समन्त्रमुख्याः

दची न्पस्य यदि ते प्रतिदूलाविता: [1]

नास्ति-(23)क्यदोच्छटिलाः नरके पतेषुः

न अमृतः च नेह च गतिम् (24) — नः समन्ते ॥ [8॥]

वंग्याः नुपस्य रुचिताः यदि दसिवृद्धौ

चास्तिकव-(25) मुद्दमतयः 🗸 🥕 पूजाः।

दानाच पुरस्य जना द्वयना दिशीकाः

125) रजन्तु राज्यम् [ अस्तितं ] द्वतिः क्या एकम् ॥ [१॥]

### THANSLATION

Hail! (In) the Saka year 682 having elapsed;

(v. 1) There was the wise and mighty king Devasimha, protected by whom shines all round (the shrine) purified by Putikesvara.

Bosch reads द्वातिश्वनाम् Bosch reads सुरुष and corrects it as श्रम but the reading सुरुष is certain.

 In this verse rd. बान्यवा न्यस्ताक, -मुख्या,-चित्ता, कृटिला अर्थ पतेयुनीमृत्त.

Perhaps we have to read uti gates or suremy. The second sylable in una should be short.

" Rd. दानादि

In verse 9 read बंदवा, रुचिता, दानाद्युत्व-, शीका and राज्यमञ्जले मुपलियंबेचम्. Bosch wrongly reads रुपिता for रुचिता.

Rd. गृहमुक्तरचाज तञ्च. Beach is doubtful about the reading गृहमुक्त, Metre requires a long syllable in ह. I would prefer to read गृहाहुचर-.

The meaning of the last quarter of the verse is uncertain. The word Ibrara at the end shows that an image of Siva might have been intended here. The resuling Putakesvara would give us some sense, but neither this nor Pütikesvara is found amongst the 1008 names of Mahādeva mentioned in the Annsissana Parva of the Mahābhārata or elsewhere. A probable explanation of Pütikesvara may however be found in the following: Püti in Sanakrir besides meaning a putrid smell may also denote a devodore tree. It is quite likely that the image was called Pütikesvara because of its being originally made of devodore wood

(v. 2) His son, the great Limva, known as Gajayana, also protected (the people as if they were his own sons), when his father had gone to heaven.

(v. 3) Limva had a daughter born unto him who was the consort of the wise king Jananiya (?), the son of Prada

and was known by the name of Uttejana.1

(v. 4) That one of the name of Gajajana, who was devoted and did good to the twice-born (Brahmans), who was (?).... to Lord Agastva, born of a pitcher (Kalasa)-had with (the help of) his ministers and leaders of army (?) caused to be built the charming abode (i. c. temple) of the sage . . . . . .

(v. 5) The high-minded and foresighted (king), the lover of fame, baving seen the established image, founded by his ancestors, to be made of devadaru wood, ordered the sculptor and had a wonderful image of black marble prepared.

as we find in verse 5. I am not sure of the meaning of pheths either. Grammar would not allow its being connected with quotals. Mr. Bosch thus translates the second half of the verse. Under whose protection the clame of Putikesvara diffused its light all around. But parith in the same of thame is not found in Sanskrit. It appears to be derived from the root pit to purify and has been used in a causative sense. Thus panila seems to me to be an error for paritaly. In that one Patikesvara paritals could refer to a place which is purified by Patikesvara and most probably to the shrine which contained the image of Patikesvara.

This verse may also be translated thus: Limva had a daughter born unto him; the mother of the wise tking i.e. Limva) was Untejana, the chief queen of the king (i.e. Devasimha), the son of Prada. But the difficulty of this explanation is, that the inscription opens with the Devasimha and not with Prada, which according to this interpretation would be the name of the father of Devasimha.

of Devasimha.

Bosch connects bhaktah with Agastys and translates as devoted to Agastys.' But it appears that the word at the begining of the verse, the reading of which is not certain, is to be connected with the locative in the first pada, moreover Bosch reads manuach and thinks that it has been used by the poet for munibith or manuabhih. But the reading is maulaih. Maula is used in the

sense of hereditary servants or ministers of the king ( मुसाद्वात मोसम् ). Nayaka I have taken in the sense of Senapati. I can not explain the wood Balahajiri. It may be a Javanese word and I do not know if it has any connection with Balayin, which is the Javanese name for Agastya.

Bosch is not certain of the reading of talapata which he has taken in the sense of 'crumbling.' Thus according to him the king had the image of stone made when he found that the wooden image was crumbling to pieces. But the root tal is found in the sense of 'foundation' or establishment of some sacred object, Arain, Bosch takes aram in the sense of 'forthwith.' I have preferred to connect it with cakera Aranaky is used in sanskrit in the sense of 'to prepare.'

(v. 6) In the Saka year 682, in the month of Margasirsha, on Friday, in Ardra (naksatra), on the first day of the of the bright fortnight, at the juncture of the (two) Pakshas (fortnights), in the Dhruva (yoga) and in Kumbha lagna was established by the king, of firm intellect, (the image of) Agastya, whose source was a pitcher, with (the assistance of) the officiating priests, versed in the Vedas, together with the best of ascetics, architects, ministers and experts.

(V. 7) Land, cows decorated with flowers, together with herds of buffalces and preceded by male and female servants—(all these) were given by the king to provide for objects like caru (oblation of boiled rice), havis (oblation of melted butter), ablations and others, as well as a house for the twice-born and further, a wonderful abode for the accomodation of guests, well furnished with beds (i. c. mattresses) made of barley straw and together with other paraphernalia (literally, covers).

(V. S) The (future) relations and sons of kings, together with their chief ministers, if they shall be opposed to this gift of the king, may these, perverted by the sin of non-believing, fall into hell and neither in this world

per in the next may they attain the best course.

(V. 9) In case the descendants of the king are inclined to the argmentation of the gift, may they with their intellect purified by faith..... and accustomed to meritorious deeds like (making) gifts, (performance of) sacrifices and study (of the sacred taxts)—protect the whole kingdom in the same way as the (present) king.

### (4) THE INSCRIPTION OF VIENG SA

(SAKA YEAR 697)

This inscription does not belong to Java but as it deals with the Srivijaya kings (of Sumatra), who were at this time ruling in Central Java, we have included it in our collection. Vieng-Sa is in the Malay Penisula south of the Bay of Bandon. M. Finot first gave an account of it in the Bulletin de la Commission Archeologique de l'Inde-chine (1910, p. 153). But he was not quite clear about Srivijaya. In the Bulletin d'Ecole Française d'Extrême Orient, 1918 (no. 6), M. Ceedes pointed out for the first time that Srivijaya was the name of a powerful maritime kingdom in south-east Sumatra (the place is now called Palembang). In

Bosy translates Farmyorika etc., as thatched with straw of barley,

the 2nd half of the 8th century A.D. the kings of the Sailendra dynasty of Srivijaya ruled not only over the greater part of Sumatra but also in Central Java, portions of the Malay Peninsula, and in numerous islands of the Archipelago. There is a tradition (mentioned by Arab travellers) of their over-running Cambodia. They maintained friendly relations with the Pala kings of Bengal and with the Chola kings of South India. As the rulers of Srivijaya were devont Mahayanists, they constructed a Buddhist monastery at Nalanda with the permission of Devapala of Bengal and a Buddhist temple at Negapatan with the consent of Rajaraja Chola. Later on there was war between the two maritime powers Chola and Srivijaya."

The inscription of Vieng Sa is fully dealt with in the

B. E. F. E. O., 1918, by M. Coedes.

### TEXT

[Metres: Sikharint, vv. 1, 2; Harint v. 3; Pushpitzārā, v. 4; Upendravajim, v. 5 : Āryā, vv. 8, 9 : Smgdharā, v. 10.1

- (1) विसारिगया कोच्यां नवविनयगीर्यधनसम-समा-(2) बेथंत्वागच तिमतिद्वाचन्नवस्ता [1] परं यस्या-(३)कान्ता अवनकश्चनां कीर्तिविसरा मयबास्तारायां वरदि । तुहिनाङ्गोरिव रा वा ॥ (1॥) गुणानामाधारस्तुडिनगिरि-(5) क्टाविकत्वा गुवाक्यानां पुंसामपि जगति बस्तुङ्ग-(६) वशसाम् [।] सबीनाम् न्रीयां दुरितिनदुदन्वानिव महा-
  - (7) मिब्दियातिक्लेकावलविष्याञ्जापि फब्रीनाम् ॥ [2॥]
- (८) धनविक्ञताविक्रवालाविलक्षपितासवा बम- 0)भिपतिता ये ते स्वान्यम् परं समुपागता: [1] इद्द्रिन-10 व गजा निजातोष्यप्रसम्बद्धभाग्यसं समिति त-11) प्राये सेव्यं असेजरजोस्माम् ॥ [३॥]

\* See below nos. 7a and 7b.

Read. Sar. Evidently 37 has been written instead of 5 due to the fault of the engraver.

Cooles reads: mits ko-e-passes. But the third letter looks more like to than ko and the next letter is certainly shea (cf. sh of sheat in B. I. 3). The lifth letter is not certain, but it must be a short syllable and I have surgested on. The axth letter may either be pa or so with the hook missing. I have preferred to read ones man as it would give a better sense than proposing.

Condes reads savyum, but acryum is certain.

गुबामृतस्प-(12) गम्य ये गुबाख्या --- - ग सन्ना सम् समन्तात [1]

- (13) नवमवीनवाज्ञकेसरावाच-श्चिमधिकान्द्रवते सं-(४) द्वीरहेन्द्राः ॥ (४॥) वयत्ययं श्रीविजयेन्द्रराजा।
- (15) समन्तराजाचितवासमधाः [1] प्रशस्त्रधर्म स्थिततो नम्होन
- (16) विभिन्नितो विश्वस्तेव यजात्॥ [5॥] श्रीविजयेश्वरभपति-(17) रेमग्राो धनिविविवासम्बद्धांसम् एकः ।। ।
- (18) स्यापित पेष्टिकोडवरव्रयमेत-त्काकरमारति- [9) स्वनवज्ञिनिव।प्रस् ॥ [6॥] भार । ?) तमेत्रिसमयचैत्व निकेत-न्दरादिगवस्थितसर्वजिनोत्तमदत्तम् [1] सर्वज्ञारमञ्जय 21 घरक निश्चर-न्त्रिभवविभृतिषिशेषवद्दसमस्पद्दम् ॥ [7॥]
- (१४) पुनरिष जयन्त्रनामा राजस्यविते त्रेन छनियुक्तः [1] स्त (23) पत्रपमिष कवित्यतस्य तविदन्तया कृतवान् ॥ [-॥] र्त्यासे-(24) विसंस्तविद्यप्योधिम्निकम्ब नामत स्थविरः [1] इप्टिक्ने-(25) स्वद्वितवं चल्वत्रितवान्तिके इतवान् ॥ [१॥] वृद्धपा-(28)को शाकराजे जुनिनवस्तकेमां क्षेत्रवसाहे

शक्के को-(27 जी। जर्मी भग्रस्तमधित वार्यसम्बद्धीतिमा व रेने-(28)न्द्राधेन च भोचिजयनपतिनान्याजिसीयोचधेन न्ने-(29) लोक्येकाप्रविचन्तामिक्युप र्शेष्ठ स्वा-)विता स्तुप- ॥१०॥

<sup>1</sup> Rd gra:

Coedes reads—tigmāšanašrīn but that would make ti long and the metre would be faulty. I however, find no sign of medial i in t and what is read as good is for partially obliterated tot. sā in šāka, L 26).

Perhaps we have to read auniq

<sup>·</sup> Hd. sleft

Should we real sulfaur-?

#### TRANSLATION

(v. 1) By the splendour of whose spreading fame, which is the imperishable abode of (qualities like) policy, decipline, valour, learning, tranquility, forbearance, patience, liberality, beauty, intelligence, mercy, etc., has been highly surpassed the rays given out by the fame of the rulers of the earth as the rays of moon surpass in splendour those of the stars.

(v. 2) Who by his splendour surpassing the summit of the snowy mountains (i. e. the Himalayas) is in this world the receptacle of (all the good) qualities of mon with high fame and rich in virtues, who wards off evil (like) many gems, who is great like the sea and who is the gem of anakes whose heads are encircled with a lustrous glow.

(v. 3) Those who take resort to him with their hopes destroyed by the flames of the fire of disaster (lit. loss of wealth) find in him the best property (also lord). As the elephants coming to a lake always (full of) pleasant, clear and good water, reddish with pollens of lotuses find it congenial while the sun is shiring on (them).

(v. 4) Coming into contract with him, who bears all the good) qualifies and is like Manu, men rich in virtues ... shine with a greater lustre as the lords of trees like the mango, Bakula and others look more beautiful coming into contact with the spring season.

(v. 5) Victory be to this king of Srivijaya, the glory of whose rule is worshipped by the neighbouring rulers, and who has been created by the creator of the universe as if

intent on making firm the best of religious.

(v. 6) The king, the lord of Srivijaya, who has virtues fit to be acquired (by others) and who alone is the best of all the neighbouring kings, who exist an the face of this firm earth, built with brick this group of three excellent houses which are the abode of the wielder of thunderbolt, (vajra), the conqueror of Mara and the producer of joy.

(v. 7) This wooderful chaitya house belonging to the three ages (?)4, which was given to all the excellent Jinas dwelling in the ten quarters, is the best thunderbolt (for cleaving) the mountain of sin of the whole world, is the giver of the most excellent splendour of the three worlds and is the place (giving) immortality.

v. 8) And again, Jayanta the sthowira of the King (was) well appointed by the ruler of men (saying) 'construct (ve)

The Vajrapani Bodhisattva is supposed to be the wielder of the thunderbolt but here the reference seems to be to the Buddha himself. Kajukaru I have taken in the sense of 'producing joy.'

I am not certain about the meaning of factors.

also three stupas'-Thus (following the order) he did the same. (v. 9) When he went to beaven, his pupil Adhimukti by name, became the sthavira. He built two charlyns of brick

in the vicinity of the three chairpus, (already built).

(v. 10) When the king of the Sakas had grown to 697 years, on the eleventh day of the bright half of the month of Chaitra, in karkata lagna on an auspicious Friday, by the lord of Srivijaya, who is the best of all the kings, who is like the lard of devas (s.e. Indra) and who has the glory of the sun-was established the . . . stupus of (one) who has the body (made of) the wish-giving stone-the best in the three worlds.

# (5) KALASAN INSCRIPTION OF THE SAKA YEAR 700.

The following inscription, found in a temple in Central Java, is the earliest Javanese Inscription written in a North-Indian Script. It was published by Dr. Brandes (without plate) in Tijdschrift voor Indische Taal-Land-en-Volkenkunde, Deel XXXI (1886) pp. 245 ff. and by Dr. R. G. Bhandarkar in JBBRAS 1889 pp. 1 ff. Dr. Bhandarkar made use of a photograph copy sent to him from Batavia by Mr. Baum

The record opens with salutations to the Buddhist goddess Then we are told that the anest a caused a splendid temple of Tara to be constructed in the flourishing kingdom of the king of the Sailendra dynasty. The temple was built out of respect for the guru after 700 years of the era of the Saka king had elapsed. This temple and also a monastory for the mendicant priests of the Mahayana school were erected after a royal mandate had been issued in the names of Pankura, Tavana and Tirisha who were the desadhyakshys our local governors.

Bhandarkar however, mistook Sailendra as the name of a king. Now we know that there was a Sailendra dynasty which originally belonged to the Srivijaya kingdom of Sumatra but about this period they had also conquered

According to Bhandarkar the characters of this inscription resemble those of the North-Indian inscriptions of the period between the 8th and 11th centuries ; while the execution is almost exactly like that of an inscription found at Ghosravan, near the old city of Nalanda in Magadha which can be relegated to the middle of the 9th century. "The Hindu sottlements of Java" continues Dr. Bhandarkar, were not made once for all; but there must have been a constant communication between the island and India. Fa-Hian tells us that in Yavadripa Brahmans flourished but the Law of Buddha is not known. The Buddhists referred to in our inscription must have emigrated in large numbers later on. .... The "Yavadvina adorned with the seven kingdoms" and Suvarnadvipa (Sumatra have been mentioned in the Kiskindhya kanda of the Ramayana; and in the Kathasaritsagara Indian merchants are represented as trading with Suvarnadvipa and other islands of the name of Narikela, Karpura and Kataha (Kedu, near Penang). The Kathasaritsagara is professedly a translation of or a compilation based on Gunadhya's Brihatkatha which has not yet been recovered and which must have been composed in the first or second century a.b. Thus the connection of India with these islands must have begun very early."

The traditional accounts of the Javanese refer the foundation of the first Indian colony to a person whom they call Adisaka-the founder of the Saka era which is used in Java. Dr. Bhandarkar thought that this tradition means that some princes of the Saka race (which had established itself in Western India about the beginning of the Saka era and had adopted Indian civilization, as is evident from the coins and inscriptions of the Satraps of Ujjayini and Kathiawar) established the first Indian colony in Java a short time after the foundation of the era in India. Contemporary evidence from the early Javanese inscriptions do not, however, bear out this theory. The early colonists must have come from South India. Later on, as in this inscription, Magadha influence seems to have been predominant. This North-Indian influence is to be specially noticed in the Mahayana. inscriptions of Srivijaya rulers in Java as well as in Sumatra Indeed the first appearance of Mahayana doctrines in the Archipelago and the use of a North-Indian script go hand in hand. Both appear to have come from the Palas of Bengal and Magadha (vide Indian Cultural Influence in Cambodia, by Dr. B. R. Chatterii pp. 253 ft.).

Text.1

[Metres : Vasantatilaka, v. 1 : Udetti, y. 2 : Ārya, Vv. 3-8, 12 : Salini, v. 10 : and Upendravajra, v. 11]

# 🕕 नमी नगबल्पे बार्जनाराय ॥

वा दास्यत्यमितदुःसमवाश्विमद्यं स्रोकं विस्तोक्य विधिवचिविधेरः (2) पायैः। धा वः शुरेन्द्रगरकोकविभृतिम[ा]रं गारा दिशुस्वभिमतं अगरेकतारा ॥ [1॥]

I As no facsimile of this inscription has been published I have mostly followed Bhandarkar's reading of the text.

1

बावर्थं सहाराजं (३) पर्वे पर्वकरावं । गेलेन्द्रराजगुरुभिस्ताराभवनं दि कारितं श्रीमत्॥ [::॥] गुर्वात्रपा इतज्ञे स्तारा देवी (4) इतापि वहदनम् । विनयमहासानविद्यं भवनं चाप्याध्यभिज्ञ्याम् ॥ [3॥] बङ्करतवानतोस्वि<sup>3</sup>(5) नामनिसदेशगस्तिभी सङ्गः। ताराभदन कारितमिद्दमपि चाप्याञ्चमिक्सामां ॥ [4॥] राज्ये प्रवहंसा (६) ने राजः ग्रेनेन्द्रवंगतिलकस्य र्थेषेन्द्रशास्त्रक्षिस्ताराभवनं इतं इतिका ॥ [5॥] वास्त्रपकाताणीते ।७) वर्षवतेः सञ्जीसम्मेदाराजः। ध्यकोहरुप्ताय ताराभवनं पर्यक्रियाः ॥ [(३॥] यामः कालसवा भा(8)दत्तः संवाय सालियाः इत्वा । पुन्तवानतीरिषद्गाध्यक्वानमदापुरुवान् ॥ [7॥] भूद(0)विशेषमतुला दत्ता संवाय राजसिंहन। हेलेन्द्रवनम्पेरनुपरिपालबायसम्बद्धा ॥ [8॥] (10)वज्ञ वहुरादिभिः पत्त वानकादिभिः। छबसोरियादिभिः पत्तिनिख साञ्जितः॥ [0॥]

## प्रापित ॥

(11) सर्वानवागाधिनः पाधिवेन्द्रात् भूयो भूयो वानते राजसितः । सामान् वोवन्धम्मेसेतृने (12) राष्ट्रां काले काले वालनोवो भवितः ॥ [10॥] धामेन पुर्वान विद्यारतेन प्रतीत्य जातार्थविश्वागक्ति(व) (13) जाः । सवन्तु सर्व विभवोवपद्मा जना विनानासनुसासनस्थाः ॥ (11॥] करि(ल ।)धानपर्याकार्थं श्री (14) मानिक्वाचते भावितृपान् । स्त्रुवो सुवो विधिवद्विद्यस्परिपालनार्थमिति । [। 12॥]

L. Brandes reads (4=3,44)

<sup>2.</sup> These are Javanese names.

<sup>3.</sup> Bhamlarkar reads गैलेन्द्रवसस्तुवस्य

<sup>4.</sup> Bhandarker roads sisu(u?)

<sup>5.</sup> Brandes reads we Bhandarkar is wrong in connecting it with Skt. Sat. It is equivalent to the old Javanese title cong

the Parhaps we have to read treating.

<sup>7.</sup> Brandes reads quife.

#### TRANSLATION.

Salutations to the divine and venerable Tara.

(V. 1.) May Tara, the only saviour of the Universe, who, seeing the world sunk in the sea of existence full of immeasurable misery, duly delivers it through the three means!, grant you the desire consisting of the essence of the glory of the worlds of men and the Lord of the gods.

(V. 2) Having prevailed over the Maharaja Panamkarana,2 the . . . , a splendid temple of Tara was caused to be built

by the preceptor of the Sailendra kings."

(V. 3) At the command of the guru by the grateful ones was made (an image of) the goddess Tara as well as a temple for her and also a dwelling place (i.e. monastey) for the venerable bhikshus, knowing the great vehicle of discipline.

(V. 4) By the king's mandate (?) issued in the names of Pankura, Tavana and Tirisha, the temple of Tara as well as the house for the venerable bhikshus were caused to be

built.

(V. 5) In the prosperous reign of the king, the best (tilaka) of the Sailendra dynasty, the temple of Tara was constructed by the pious gurn of the Sailendra kings.

(V. 6) When seven centuries in the era of the Saka king had elapsed the Maharaja Panamkarana built the temple of

Tara in honour of his guru.

(V. 7) He also granted to the community the village Kalasana by name after making the eminent Pankura, Tavana and Tirisha, the heads of the province, as the witnesses.

(V. 8-9) By the lion of kings was also granted to the community, an incomparable gift of land which should be protected by future noble kings of the Sailendra dynasty and also by the noble heroic sang Pankura, sang Tavana and sang Tirisha.

(V. 10) The lion among kings begs again and again of all the future kings that this bridge of religion, which is common to all men, should be protected by you at all times-

(V. 11) Through the merit resulting from (the construction of) this monastery, may all people following the Law of the Jine (i.e. Buddha) have a knowledge of the division and

2. Brandes takes Panamkarans as an epithet of the kins viz. one who has taken a vow.

Bhandackar translates 'the son of Satiendravarman'.
 "The eminent men and leaders of the country"—Bhandarkar.

I. The three upages mentioned in the Dharmasangraha CXI (Ancedots Oxonicosia, Aryan Series, Vol. I-PLv) are: स्वयस्थानवीयकः, सस्वार्याभावकः and विश्वस्थानियोगित.

<sup>3.</sup> Bhandurkar wrongly took Sallendra to be the name of the king.

meaning of the causal chain of causation! and be endowed

with prosperity.

(V. 12) The illustrions Kariyana<sup>2</sup> Panamkarana here begs again and again of future kings for the preservation of the monastery in a proper way.

### (6) THE MINTO-STONE INSCRIPTON OF THE SAKA YEAR 876."

The following couplet in Sanskrit forms the opening verse of the Kavi inscription on the Minto stone which was found in Java-Pasuraham. It is so called because it was sent by Raffles, who was the governor of Java, during the temporary British possession of that island, as a present to Lord Minto in Scotland. This record is a royal order to the village Sangguram which was to be fenced off into a rent free holding for the Bhatara (ie High priest) of the Kahhaktyan temple.

It is the most important inscription which we have got of King Vává of Central and East Java. In this inscription Mpu Sindok, the successor of Vává, is mentioned as Mahapati (minister?). With King Vává the history of Central Java

comes to an end.

TEXT.

्णा विवसस्तु सर्वजगतः वरहितरतः। सवान्तुः सृतः ।: [۱] दोवप्रधातनाशात्सञ्जेत सबी सवतु लोकः [॥]ः

(I) व्यवित्रमस्तु ॥ शिवमस्तु सम्बन्धाः परहितरता भवन्तुः (३) भूतग्रवाः । दोषाः प्रधान्तु नाथः [1] (॥) सर्वत्र गुलो भवतु लोकः ॥

- 1. The reference here is to the अतीरासपुरपद or the doctrine of cause and effect of the Baddhists. They are twelve in number each subsequent one being produced by the preceding one, mix अविधा (ignorance), संस्कार (predisposition), जिल्लान (consciousness), नामस्य (mind and body), बहाबतन (6 organs of sease), स्पर्ध (contact), बेहना (feeling), मृत्या (craving), अपान्न (attachment), अप (action), बालि (rebirth) and अस्तर्भ (old age and death).
  - See Vogel's note on this word.
     See Kern, V. G. Vol. VII. p. 225.

4. Read foren: 5. Rd. weren

<sup>5.</sup> It were 5. An inscription of King Dakaha (circa 915 A. D.) from Singusari which is now preserved in the Balavia museum, has a similar beginning (See Brandes in Oud-Java ansolic Ouritonds, XXX):

# 7a EXTRACTS FROM THE NALANDA COPPER-PLATE OF DEVAPALADEVA

This copper-plate was unearthed by Dr. Hirananda Shastri at the well-known Buddhist site at Nalanda in 1921. The charter was issued by the Paramasaugata P. M. P. Sriman Devapaladeva, the son and successor of the Paramasaugata P. M. P. sri-Dharmapaladeva both belonging to the well known Pala dynasty of Bengal and Magadha. The document is dated on the 21st day of Kartika of the (regnal) year 39 of Devapala and records that this ruler, at the request of sri-Balaputradeva, the ruler of Suvaranadvipa (modern Sumatra), conveyed through an ambassador, granted five villages, "for the increase of merit and fame of his parents and himself, for the sake of income towards the blessed Lord Buddha, for various comforts of the revered bhikshus of the four quarters and for writing the dharma-ratnas and for the upkeep of the menastery built at Nalanda at the instance of the said king of Suvarnadvipa." The villages granted were Nandivanaka, Manivataka, Natika, Hastigrama and Palamaka, the first four of which were situated in the Rajagriba

This inscription has been fully dealt with by Dr. H. Shastri in Ep. Ind. Vol. XVII pp. 310ff.
 The original passage in the inscription runs thus:

Li. 33-38 मनिवृत्तमस्तु भवताम् वधीपरिक्षिकतस्वसम्ब(म्ब)ब्राबिच्छिक-ब्रह्मोपेतनस्वित्वकसामः । मस्तिवादकसामः । वटिकासामः । इस्तियामः। पासामकसामाः मस्या

L 37. मातापिन्तोरात्मन[अ]पुरायवचोभिद्वद्ये ॥ स्व[सर्घ]हीवाधिपम[दा]राज-भीवा(वा)लपुत्रदेवेन बृतक्युलेन वयम्बिजापिताः यथा सथा

L. 34 श्रीनासन्दायास्विद्वारः कारितस्तव भगवतो द्(तु)द्वभद्वारकस्य प्रज्ञापा-रमितादिसक्षयम्मनेत्रीस्थानस्यायार्थे तांत्र(वि)-

L 39 क्वो(बो)धिसत्त्वगद्धस्याक्षमदापुश्चपुत्रसस्य चतुर्विद्यार्थ्यमिकुसङ्गस्य क् स्तिवस्तव्यवीदर्शवद्यपातश्चयमासम्बद्यमे-

L 40 वज्यादार्थ धर्मरतस्य सेव्हनादाय विद्वारस्य च वन्त्रसङ्कृष्टिकसमाचानाथ ग्रासनीकृत्य प्रदिपादिस [1:\*]

Dr. Shastri explains dharma-rains as Buddhist texts (i. e. for the three jewels) but the proper meaning is jewel of doctrine, i. e. texts containing Buddhist doctrine and has no reference to the three lewels.

(Rajgir) and the fifth in the Gava vishaya (district) of the

sri-Nagarabhukti (Patna division).

The importance of this inscription lies not only in the fact that it records the construction of a monastery at Nalanda by a king of Java but also because it gives some new information about the rulers of the Sailendra dynasty. Thus from the latter part of the inscription, which has been quoted in the foot-note, we know that was a ruler of Yavabhumi (Java), who was ef the Sailendra dynasty and whose "name the illustrious conformable to crasher of his enemies' (Sri-vira-vairs-mathana). He had a son whose name is not mentioned but whose queen consort was Tara, the daughter of the illustrious king Dharmasetu, born in the lunar family. From her was born sri-Balaputradeva, the overlord of Suvarnadvipa who was the donor of a monastery at Nalanda.

### EXTRACTS FROM THE TEXT

Metres: Vasantatilaka vv. 24, 25, 27, 28; Praharshini, v. 26; Anushtubh. v. 29; Sardnlavikridita, v. 30-33; Sragdhara, v. 34].

L52, खासीद्वेषनस्यासिवलोसमीलिमालामिक्यु तिनिवी(को)चित्तपाद्यमः । चैनेन्द्रवंचतिलको ववसूमिपासः श्रीवीरवैरिमधना(59)जुगसामिखानः ॥ [24॥] इम्बंश्यकेषु कुमुरेषु स्वकालिनीषु सङ्घ न्तुकृत्वतृहिषेषु पदन्द्याना । निःवेषदिक्युक्षनिरन्तरसम्बद्धां भोतिः (54) मूलंव वस्य अवनानि समाम क्षीर्तिः ॥ [25॥]

अ महें मवति त्यस्य यस्य कोपाकि[भि]काः सह हद्येहिनो वियोपि। कार्यामि:55 इ दि परोपवातद्वा जायन्ते जाति सृष(स)क्वतिप्रकाराः॥ [26॥]

तस्याभवश्वयपराक्रमयोश्वयात्रो राजेन्द्रमौतियठदुर्ल्लक्षिताक्त्रित्रं (56) युग्मः । यनुर्वृषिष्ठिरपरायरमोमसेनकगर्याञ्ज्नेनाजितययाः समराप्रजोरः ।[ १३७॥] ञ्चलमन्दर(भ्य )सत्तवाथः यः)चि सञ्चरन्स्या यस्त्रेनयावनिस्त्रः प (57) टलं-

पद्दोत्सम् ।

क्यवांनिजेन करियां सनकन्त्रितीयर्वगंबदस्थलीमद्वाक्षः समयान्य न्य भूव ।

[12811]

धक्रव्यापतामेनेदमसूत् बनमयदस् ।

(48) कुलन्देस्वाधिपस्त्रेव यद्यशोभिरनारसम्॥ [29॥] भौलमीव दराधिपस्य विदिता सङ्ख्यवोनेरिव

[प्रीतिः] ग्रेजस्तेव मन्मगरि(59)पोनर्जदमीम् सरेस्व।

राजः स्रोमञ्जान्यवस्य महतः श्रीयम्मंतेतोः सता

तस्याभुदवनीभूजोध्यमहिषी तारेव ताराह्या ॥ [30॥]

माया(60)यामिव कासदेवविजयी मुद्दोदनस्थालमञः

स्कन्द्रो नन्दितदेवबृन्दहृदयः ग्रम्भोरुमायामिव।

सम्यान्तस्य नरेन्द्रवृत्द्विनमत्यादारवि(61)न्दासनः

सञ्दोंव्यीपतिगर्गक्यांग्रह्माः श्रीवा(बा अपुत्रोऽभवत् ॥ [31॥]

नासन्दागुखबुन्दलुन्ध(वध)मनसा भक्तवा च धौद्दने-

वृं(वृं)ध्वा र्वेलसिक्तरंगतरलां (62) लक्सीमिमां खोमनास्।

वल्तेनोत्रतमीधवामवदलः सङ्घार्थमित्रविया

नानासद्ग स्मिन्सस्य वसक्तितस्याग्विद्यारः इतः॥ [32॥]

भक्तवा (63) सत्र समस्तवत्रुवनितावेचव्यदीतागुर

इत्वा बासनमाहितादस्तवा सम्बार्च्य दूतेरसौ ।

ग्रामान् पञ्च विपञ्चितोपरि ययोई ग्रा (64) निमानास्मनः

पियो [स्तों] कहितोदयाय व ददौ धीदेनपालं रूपे ॥ [33॥]

बावत्सन्धोः प्रव(ब)न्धः प्रशुसद्दरग्रदानोभिताङ्गा च गङ्गा

गुल्बी (65) धत्ते कस्रोन्द्रः प्रतिदिनमक्सो देखवा बावदूर्वी ।

यावबास्तोदपादी श्वितुरगञ्जरोदुग्छन्शमबी स्त-

स्ताबत्यत्थीतिरेषा प्रभव(66)तु जगताम्सत्किमा रोपयंती ॥ [34]॥

## TRANSLATION\*

(V. 24) 'There was a King of Yavabhumi (or Java), who was the ornament of the Sailendra dynesty, whose lotus-feet bloomed by the lustre of the jewels in the row of trembling diadems on the heads of all the princes, and whose name was conformable to the illustrious tormentor of brave foes (vira-vairi-mathana).

<sup>\*</sup> See Epigraphia Indica. Vol. XVII pp. 326-27

(V. 25) "His fame, incarnate as it were, by setting its foot on the regions of (white) palaces, in white waterlilies, in lotus plants, conches, moon, jasmine and snow and, being incessantly sung in all the quarters, pervaded the whole universe.

(V. 26) "At the time when that king frowned in anger, the fortunes of the enemies also broke down simultaneously with their hearts. Indeed the crocked ones in the world have got ways of moving which are very ingenious in

striking others.

(V. 27). "He had a son, who possessed prudence, prowess, and good conduct, whose two feet fondled too much with hundreds of diadems of mighty kings (bowing down). He was the foremost warrior in battle-fields and his fame was equal to that earned by Yudhishthira, Parasara,

Bhimasena, and Arjuna,

(V. 28). "The multitude of the dust of the earth, raised by the feet of his army, moving in the field of battle, was first blown up to the sky by the wind, produced by the (moving) ears of the elephants, and, then slowely settled down on the earth (again) by the ichor, poured forth from the cheeks of the elephants.

(V. 29). "By the continuous existence of whose fame the world was altogether without the dark fortnight, just like the family of the lord of the daityas (demous) was without the partisanship of Krishna.

(V. 30), "As Paulomi was was known to be (the wife of) the lord of the suras (i.e., Indra), Rati the wife of the mind-born (Cupid), the daughter of the mountain (Parvati) of the enemy of Cupid (i.e., Siva) and Lakshmi of the enemy of Mura (i.e., Vishnu) so Tara was the queen consort of that king, and was the daughter of the great ruler Dharmasetn of the lunar race and resembled Tara (the Buddhist goddess of this name) herself.

(V. 31). "As the son of Suddhodana (i, r the Buddha), the conqueror of Kamadeva, was born of Maya and Skanda, who delighted the heart of the host of gods, was born of Uma by Siva, so was born of her by that king, the illustrious Balaputra, who was expert in crushing the pride of all the rulers of the world, and before whose foot-stool (the seat where his lotus-feet rested) the groups of princes bowed.

(V. 32). "With the mind attracted by the manifold excellences of Nalanda and through devotion to the son of Suddhodana (s. c. the Buddha) and having realised that riches are fickle like the waves of a mountain stream, he whose fame was like that of Sangharthamitra, built there (at Nalanda) a monastery which was the abode of the

assembly of monks of various good qualities and was

white with the series of stuccoed and lofty dwellings.

(V. 33). "Having requested, King who was the preceptor for initiating into widowhood the wives of all the enemies, through envoys, very respectfully and out of devotion and issuing a charter, the) granted these five villages, whose purpose has been noticed above for the welfare of himself, his parents and the world.

(V. 34). "As long as there is the continuance of the occan, or the Ganges has her limbs (the currents of water) agitated by the extensive plaited hair of Hara (Siva), as long as the immovable king of snakes (Sesha) lightly bears the heavy and extensive earth every day and as long as the (Udaya) Eastern and (Asta) Western mountains have their crest jewels scratched by the hoofs of the horses of the Sun so long may this meritorious act, setting up virtues over thd world, endure."

# 7b. LEYDEN COPPER-PLATES OF RAJARAJA CHOLA\*

This grant in twenty-one copper-plates, the first five of which are written in Sanskrit and the remaining sixteen in Tamil, is now preserved in the Leyden Maseum in Holland. The Sanskrit portion records the grant, in the 21st year of the reign of the Chola king Rajaraja-Rajakesarivarman (985-1013 A. D.), of the village of Anaimangalam to the Buddhist vibara of Chudamanivarman in Nagpattana (Negapatam). This vihara as the inscription informs us, was caused to be built by the 'illustrious Maravijayottungavarman of the Sailendra dynasty and the Lord of Srivishaya (c. s. Srivijaya) and was endowed by the Chola king Rajaraja which was confirmed by his son Rajendra Chola. The grant was executed by order of the primeminister (mahadhikarin) Tillayali alias Rajarajamuvendavelan, The prasasti was composed by a Brahman named Naudanarayana and it was engraved by five engravers of Kanchipura vix. Krishna-Vasudeva alias Rajarajavairacharya, Krishna-Tiruvarangam, Krishna-Damodara, Vasudeva-Krishna and Aravamirtu-Purushottama. Thus the Leyden plates not only furnish us with an exact parallel to the facts mentioned in the Nalanda grant? but also show the friendly relation

<sup>\*</sup> Text and translation published in Burgess and Natesa Sastri in Arch Sucre. of Southern India Vol. IV. pp. 207 ff. † Examples of foreign Buddhist rulers and even laymen bulding monasteries at important Buddhist centres for the use of

that the Sailendra king had with the Chola kings at the time of Rajaraja. But for some reason or other this relation must have been estranged at the time of Rajandrachola for in several of his inscriptions, we find that he led an expedition egainst Samgramavijayot tungavarman, the king of Kadaram. As the inscriptions are in Tamil I am giving below for the interest of general readers the English translation of the extract under reference from the Tirukkalar

inscription :

He f. c. Rajendrachola-"having despatched many ships in the midst of the rolling sea and having caught Samgramavijayottungavarman, the king of Kadaram, along with (bis) rutting elephants which put up rare fight and brought victory,—(tock) the large heap of treasures, which (that king) had rightfully accumulated, the (arch called) Vidyadharatorana put up at the 'gate' of his wide inland city provided with accouraments of war; the 'jewel gate' adorned with great splendour; the gate of large jewels' the prosperous Sri-Vishaya; Pannai with a ghat of (bathing) water; the ancient Malaiyur (with) a fort situated on a fine hill; Mayirudingam, surrounded by the deep sea (as) a most ; Happappalam having abundant high waters as defence; Mevilimbangam, having fine walls as defence; Valaippanduru, possessing (both) cultivated land (?) and jungle; the principal city of Takkolam, praised by great men (versed in) the sciences: the island of Madamalingam, of strong battlements; Ilamuri-desam, provided with scientifically ripe excessive strength; the great Nakkovaram, whose gardens (abounded in) flowers dribbling honey; and Kadaram of flerce strength, protected by foot-soldiers weaving kalal.20

Among the places mentioned in this campaign Sri-Vishaya is the same as Sri-Vijaya, identified by M. Goodes with like residency of Palambang in Sumairs. Nakkayaram tand Pappalam have been

their own people and others are found at a time much earlier than this and the Nalanda grants. It is well known that king Merhavanna of Ceylon had a splendid monastery built at Bodh-Gaya with the permission of Sallendra Gupta. A similar instance is found in one inscription from Nagariunikonda (Ep. Ind. XX pp. 21 f.) where a female lay-worshipper (Upasiko) Bodhisiri by name and particulars about whom are wanting in the inscription built during the reign of a king Mathariputa (probably Siri-Viraporisadata) of the Ikkhaku dynasty, a shrine which was dedicated to the fraternities of monks from Ceylon.

1 See the following inscriptions of Rajendrashola (D: (1) Copper Plates belonging to the Parijutavanessara temple of Trinkkalar in the Tathare district of the 18th regnal year—South Indian Inscriptions, Vol. III, pt. IV pp. 466 ff. (2) Tanjore temple inscription of the 19th regnal year—Ibid. Vol. III pp. 105 ff. No. 20. (3) Sattura from—Fig. Carn Vol. III p. 208. No. 164. Tiruvalangada Plates, S. I. I. Vol. III Pt. III.

1 Among the places mentioned in this campaign Sri-Virbaya is

Usually this account of the conquest of Kataha is found only in Tamil inscriptions of the 16th and later years of Rajendrachola I. The Tirumalai inscription dated in the 13th regnal year of the king does not mention this conquest. It may be concluded therefrom that Rajendrachola must have led his naval expedition some time between the 13th and 16th year of his reign. Samgramavijayottungavarman, the king of Kataha with whom Rajendrachola fought is presumed to be the successor of Maravijayottungavarman of the Sailendra dynasty who is mentioned in the Leyden We do not know the reason which led to the expedition and how far the Sailendra king submitted to the Chola king. But there is nothing to show that the Sailendra kings were fendatories to the Cholas, at least before the above mentioned expedition, as Mr. Venkayya appears to have thought?

Besides the above Leyden grant there is another grant written in Tamil which also is now preserved in the Leyden museum.\* It was issued in the 20th year of Kaviraja Kesarivarman Sri Kullottunga-chola and records an exemption of certain taxes in connection with the villages granted to the Sri Sailendra-chudamani Vihara. This exemption was allowed at the request of the king of Kidara, conveyed through the latter's messengers Rajavidyadhara

Samanta and Abhimanottunga Samanta.

# EXTRACTS FROM THE TEXT

Ll. 73-76. सोगम् ""राजराजो राजकेसरि (76) शम्मो स्वसाम्राज्यवर्षे एकविश्व-वितमे निविक्षधर्यायुतिलकावमाने छ-(११)त्रियशिखामविवेक्षनाड्-(Valanadu)नान्ति महति जनपद्गित्वहे पाइनक्ट्र Pattanakkurra)-

identified respectively with the Nicobar islands and a port of that name in Burma. Takholam is taken to be the same as Takou on the western part of the Malay Peninsula. Kadaran has been located in lower Burma by Mr. Venharya Libengal Report on Epigraphy for 1898-99 p. 17: cf. S. J. J. Vol. Hi p.1941, but perhaps it should be identified with Keda or Kidap in the Malay. Peninsula.

1 Though the Sanskrit portion of the Tirrayalangada places which like the Tamil postion is dated in the 5th year of Rajenderschola's reign, mentions his conquest of Kataha Mr. Venhayya is of reign, the Sanskrit portion was subsequently composed and added to the Tamil document (see Annual Report on Epigrabyy for 1905-06 p. 66)

See Arch. Survey Report, 1911-12 p. 175.
 See Arch. Surve of Southern India Vol. IV. pp. 224ff.

नाणि जनप-(78)देऽनेकछरस्ववृत्तमत्रप्रपासामिसमे विविधसीयराजी-साजमाने ना-(79)गीपत्तने निजमतिबिभवछरगुरुखा दुधजनकमलवन-मरीविमालिना-(80)थिजनकरुपपादपेन शेलेन्द्रवंशसम्भूतेन श्रीविषया-विपति-(81)ना क्टाइमधिपयमातन्त्रता मकरुवजेनाधिगतसकलराज-विद्यस्य नृता-(82)मशिवममंद्याः पुत्रेषा श्रीमारविज्ञयोत्तृहत्रममंद्याः स्व-पितृनाम्ना निम्मापितमय (83)रोकृतकनकिसिसमुखातिविभवमतिसम् खीयञ्चूदामशिवममंदिदारमध्य-(84)सते दुद्धाय सस्मिन्नेव अनपद-निषदे Pattanakkurra नान्ति जनप(85)दे करिखीपरिक्रमख्विस्पष्ट-सीमाक्ताष्ट्रयमण्डेमंगकान्तिका(88)धानं ग्राममदात् ॥

इत्यन्देवन दत्तस्य स्विपता चक्रवितंता [1] यामस्यास्य गते (87) विस्मन्देशन्तम्मम्मद्रौतिस ॥ वित्यदामनमास्यस्यपुत्रो मञ्जरान्तदः [1] (88) यास्यम् बाञ्चतन्त्रीमान् कार्यवत्वादिगन्त्रपः ॥ शेषोत्रेवाम्मद्री बाव-(89)द्वत्ते शेषोरगेश्वरः [1] स्थेयाणविद्वारोयम् विभवेत स-(90)द्वावनी ॥ स्थेयाणविद्वारोयम् विभवेत स-(90)द्वावनी ॥ स्थायामिनः प्रार्थयते नरेन्द्रान्थममं स्ट्रेमम्मम स्त्रतेति ॥

"He ... Rajaraja Rajakesarivarman, the crest jewel of Kshatriyas in the twenty-first year of his own universal rule, in the great country named Valanadu, thickly inhabited and shining as an ornament to the whole world in the division of Pattanakkurru, in the town resplendent with many temples, water-places, and groves, and shining with manifold rows of mansions-Nagapattana : by Sri Maravijayotlungavarman, son of Chudamanivarman, possessed of the entire science of royal polity, who, by virtue of his own wisdom, was a guru to the gods, who was the ray-garlanded (sun) to the lotus groves of the wise and a kalparriksha to the needy, sprung from the Sailendra family and the lord of the Srivishaya country, who possessed of the Makaradhvafa, assumed the lordship over Kataba (by Maravijayottunga), he (the king) gave-to the Buddhadwelling in the exceedingly beautiful Chudamanivarman vihara, so named, after his own father, whose greatness and loftiness surpasses Kanakagiri (Mera)—the village Analmangalam, in that same populous district named Pattanakkurru, whose four boundaries were clearly traced by the circuit of a female elephant.

"To the village thus given by his majesty the emperor (cabravartin) his father, he of great glory having gone to

divine glory, his son, the wise king Mathurantaka, having ascended his throne, and having caused a perpetual grant to be made, thus ordered: so long as Sesha, the king of all the serpents, holds the entire earth, so long may this Vihara stand with power on the earth. This same lord of the Kataha country, the abode of virtues and of renowned power, thus represents the kings yet to come: Protect ye for over this edict of mine."

### APPENDIX

Did Java and Srivijaya get the Mahayana cult from Pala Bengal ?

(A)—Comments on the inscriptions of Canggal, Kedu, Kalasan and Nalanda by Dr. Stutterheim in the Tijdscrift,

1927, and in 'A Javanese period in Sumatran History,' 1929.

A Kavi inscription found at Kedu (in Central Java) gives us a list of the kings of Mataram (Central Java) beginning with Sanjaya-the hero of the Canggal inscription, The immediate successor of Sanjaya, according to this list is Maharaja Panangkaran whom Dr. Stutterheim identifies with the Maharaja Panankaran of the inscription of Kalasan.

But Panankaran of the Kalasan inscription is a

But Panankaran of the Kalasan inscription is a Sailendra—i. e. a prince supposed to belong to the reval family of Srivijaya (in Sumatra). We know nothing however as to how the Sailendras got a footing in Java. There is nothing to suggest conquest by force of arms.

Stutterheim's theory is that Sanjaya of Mataram (in Central Java), whose panegyric we read in the Canggal inscription, was himself a Sailendra. This dynasty then, according to Stutterheim, originated not in Srivijaya but but in Java. Stutterheim quotes a Kavi Work Carita Parahyangan in which Sanjaya is described as having won victories in Khmer, Malayu, Keling and in the country last named Sang Srivijaya is defeated by him. Probably these conquests took place after the dedication of the these conquests took place after the dedication of the linga mentioned in the Canggala inscription (732 A. D.). Dr. Statterheim then proceeds to interpret the Nalanda inscription (c. 850 A. D.) in a daring manner in the new light thrown on it by the Kedu list of kings. Maharaja Balaputra of Sumatra, the donor of the monastery at Nalanda, refers to his grandfather, a king of Java, not by name but by the meaning of his name-which is बोरवरिनवन

the who has crushed the valiant enemy). Then Balaputra's father is described as GRUIS (foremost in war) and his (Balaputra's) mother is mentioned by the name of Tara. Tara is said to be the daughter of a king Dharmasetu. Now Stutterheim proposes to identify Sanjaya, a famous conqueror, with the grandfather of Balaputra. In this case Sanjaya's successor Panangkaran would be the father of Balaputra and Tara would be the queen of Panangkaran. This seems to receive some confirmation from the Kalasan inscription (778 A. D.) in which we find Panangkaran dedicating a temple to Tara. The queen on her death might have been identified with the goddess Tara and the Kalasan temple might have been built to commemorate her memory. Again in the inscriptions of Kalasan and Kelurak (782 A. D.) we come across the word Dharmaseth and in the Nalayda inscription. Dharmasetu and in the Nalanda inscription Dharmasetu is mentioned as a king whose daughter is Tara—the mother of Balaputra. Dr. Stutterheim is bold enough to identify Dharmasetu with Dharmapala—the famous Pala ruler of Bengal. So his theory is that it was after the marriage of Dharmapala's daughter Tara, a Bengali princess, with king Panangkaran of Java that Mahayana elements began to be mixed up with the Saiva doctrines already existing in Java. Dharmapala, according to Stutterheim, was the gurn as well as the father-in-law of Panang karan.

Finally Dr. Stutterheim points out that there was no embassy from Srivijaya to China during the period 750-904 A. D. It was after 904 A. D. that ambassadors from Srivijaya began to visit again the Chinese Court. Therefore Dr. Stutterheim believes that Javanese rule over Sumatra ended in 904 A. D. Thus by supposing that the Sailendra monarchs belonged to Manaram (Central Java) and not to Srivijaya, Dr. Stutterheim rejects the hitherto accepted designation of the period (750-904 A. D.) as a Sumatran period of Javanese history and would replace it by a new designation—a Javanese period of Sumatran it by a new designation-a Javanese period of Sumatran history.

(B)-The Inscription of Kelurak and the visit to Java of the Mahayanist Raja-guru from Bengal From the article by Dr. Bosch in the Tijdscrift voor Indische Taai-Laand en

Volkenkunde, LXVIII, 1928).

This inscription of Kelurak (near Prambanan in Central Java) is in the Nagari script like some other Mahayana records, as for e. g. that of Kalasan, which bear the names of the Sallendra monarchs. It is dated 704 (Saka era i. e. 782 A. D.). Portions of it are badly damaged. Just as in the Kalasan inscription (778 A. D.) we are told that it was due to the persuasion of the gurn that the temple and image of Tara were constructed by the Sailendra monarch—similarly in the Kelurak inscription it is the Rajagura, coming from Gaudidvipa (Bengal) to 'purify with the boly dust of his feet' the Sailendra ruler of Central Java, who consecrates the image of Manjusri. Dr. Stutterheim believes that the guru mentioned in the Kalasan inscription was no other than Dharmmapala, the celebrated Pala ruler of Bengal. In the Kelurak inscription the name of the Raja-guru seems to be Kumaraghosa. He is then not the king of Bengal but a very holy personage who has come all the way from Bengal to teach Mahayana ductrines in Java. There must have been many such visitors from overseas. Dr. Bosch quotes the Nagarakritagama (83,4); "Continuously people of all kinds came by sea to Java, numerous merchants, monks and distinguished Brahmans."

Another passage in the Kelurak inscription raises some interesting points. We have seen that in the Nalanda inscription the Sailendra monarch Balaputra (the donor of the monastery at Nalandra mentioned in the inscription) refers to his grandfather a king of Java (not Sumatra), not by name but by the meaning of his name which is a fractional Now the king of the Kelurak inscription is extelled as fractionally him with the grandfather of Ralaputra. Balaputra, a contemporary of Devapala of Bengal, may be assigned a a date c. 850 am and the date of the Kelurak inscription is

Dr. Bosch agrees with Dr. Stutterheim in accepting Panangkaran, the second prince of the list of Kedu, as the same person as the Maharaja Panankaran of the Kalasan inscriptson. But further than this they do not agree at all. Dr. Bosch believes that Panangkaran did not belong to an indigenous dynasty of Java, but was one of the younger Sailendra princes of Sumatra, who, by his marriage with a Javanese princess, became the legitimate successor of Sanjaya. The restoration of the Javanese dynasty might also have taken place by another marriage c. 904 a. b. So Dr. Bosch sticks to the older theory of the Sumatran period of Javanese history, through in a recent lecture delivered by him at the Societe Asiatique, Paris, be seems to appreciate the importance of the points raised by Dr. Stutterheim.

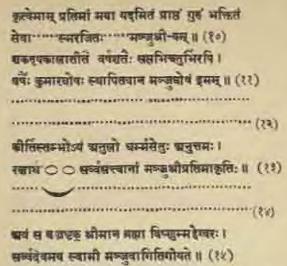
To sum up, Dr. Stutterheim's identification of Dharmapala (of Bengal) with Dharmasetu, whom he supposes to be the father-in-law of king Panangkaran, is far-fetched. Prof. Coedes shows us from an old Malay inscription of Srivijaya dated 606 saka era—i. c. 684 Å. D. that the Vajrayana was already known in Sumatra at that early date. The far reaching influence of Nalanda is also well known. In

the Kelurak inscription we actually find a Mahayanist guru from Bengal visiting Java. Thus, without dragging in Dharmapala, we can point to Bengal as the source of the Mahayana and Tantrayana cults in Java and Sumatra. In my 'Indian Cultural Influence in Cambodia' (vide the conclusion) written in 1926 I had tried to show that Pala Bengal might well be given the credit for having spread Mahayana and Tantrayana teachings in Indo-China and Insulindia. Now this point is well established.

### Text of the Kelurak Inscription (dated 704 saka era)

This inscription is in Nagari script and was found near Prambanan in Central Java. It is badly damaged but luckily the important portions are decipherable.

नमा रतज्ञपाय
जयसोकेसरस्यतपदात्तरः जयमहेस्ररस्यतपदात्तरः।
स्यविश्वेश्वरक्षणतपदान्तर नथ""श्वरस्थातपदान्तर ॥ (१)
वर्षति यो लोकेरा "वर्तुं सूझांमितामस् व्यपि लोकेरवरस् ।
प्रवासत तम् सोकेशम् सक्सदिगन्तावभासनालोकेशम्॥ (२)
ERANGET777774427777777777777777444477444444444
सामन्तमन्त्रिपतिसंस्कृतसत्क्रमेख दिक् वक्ताजविजवार्जितविक्रमेखः।
'''स्वेरिवस्वीरविमदंनेया नित्वं परार्थकरु(का)'''मेन ॥ (४)
बोलेन्द्रवंशतिक्षकेन महोदयेन बस्य कमाम्बुजरजेः शिरक्षाप्रवास्य ।
सम्पूर्वते प्रवररक्तरोद्धार्थं राजा एता एतिमता चरवीन्द्रनाम्ना ॥ (k)
2010-000077598***********************************
(1)
गौविद्दीश्युरकमाम्बुजरवः पृत्तोत्तमाङ्गारममः "धिविद्दामहाद्विसहवृत्तवेद् ।
·····प्राप्ताभिषेकं सिया सेया कार·····विद्वादिया ॥ (७)
मन्त्रधीरयं सप्रमेयसगरप्रस्थातः ''कीर्तिमहा'''''राजगुरुवा लोकार्यसंस्था-
पिता ॥ (६)
***************************************
***************************************
"" त्रेसोक्बाचितकंकसस्य कातः त्रातुर्विचातुः व्यवः ।



Summary:—After the invocation to Lokesvara there begins the eulogy of the king—one of whose qualifications is that of \*\*Reventance\*. Then comes the important passage (7th stanza-let line)—"his (the king's) head purified with the dust of the lotus-like feet of the guru from Gaudidvipa (Bengal)." The rest of the stanza is unhappily badly damaged. In the 8th stanza we read that the image of Manjusri has been consecrated by the Rajaguru. In the 11th stanza we get the date of the inscription—704 saka era and we are told that in that year Kumaraghosa (probably the name of the Rajaguru) has consecrated the image of Manjusri. In the 15th stanza we find Manjusri identified with Brahma, Visuu and Mahesvara.

B. R. C.



## INSCRIPTION OF ERLANGGA FROM PENANG-GUNGEN (SURABAYA)

(SAKA YRAH 963)

This inscription which was formerly preserved in the Indian Museum. Calcutta, was found on a stone inscribed on both sides. It must have been taken to Calcutta from Java in Sir Stamford Raffle's time.2 As it was written in an old Javanese script it had been neglected in the Calcutta Museum. No one suspected that the language of one of these inscriptions was pure Sanskrit while the other was in Kavi. When K. F. Halle heard of the stone be got estamand sent them to both the inscriptions Prof. Kern. On decipherment the latter found that on account of the person celebrated in it. the Sanskrit inscription was a very important historical record. The middle portion of the inscription has been partly effaced by the action of the weather and the characters are too indistinct.

There is a remarkable peculiarity that between the lines there are faint traces visible of something like letters. There are examples in India where new inscriptions have been engraved on old ones. But for a record of this kind in honour of the king Erlangga one would not expect an

old inscribed stone to be used.

The height of the stone is 124 metres, and breadth 0.95 at the top and 0.86 at the bottom. The inscription consists of 37 lines of writing. With the exception of the word Seast at the beginning the whole is in Sanskrit verse and contains 34 stanzas of different metres. The letters which betray a skilled hand, are the usual old Javanese (Kavi). The consonants are sometimes doubled after and sometimes not (e. g. kirti or kirtli : purva or purvea). There is no anuscara visible on the stone and the same sign has been used for the modial o and au.

In judging the quite creditable verses found in this inscription we should remember that their author was composing a panegyric on Er-langga and not writing a chronicle. He recounts the king's deeds in a manner which is quite sufficient to remind his contemporaries of facts

I do not know where the inscription is now preserved. On enquiry from the Museum authorities I was told that the stone was sent back to Java (?) at the request of the Dutch Government.

We know that the Minto stone was sent by Raffles as a present to Lord Minto. In a letter, dated 23 June, 1813 Lord Minto, writes—I am very grateful for the great stone from the interior of your island. I shall be very much tempted to mount this Java rock upon our Minto crags that it may tell Eastern tales of us, long after our banks are under smoother stones.

which they knew but which is not enough for later generations. The events of Er-langua's reign remain obscure for us. But it is still extremely important and it is not

surpassed in value by any other record we possess.

The memory of Er-lange has long since been effaced among the Javanese. There is not a single chronicle which mentions him. But the Balinese have still a tradition that Et-langes ruled in Kediri and that under him Kavi literature blossomed out. Some of the most renowned Kavi poems—Arjuna-rivaha, Smaradahana, Sumanasantaka—were composed during his reign. The old Javanese translation of the Mahabharata should also be assigned to the same epoch. The Viralaparvan was written in the Saka era \$18 during the reign of Dharmavaman Anantavikrama (a predecessor of Er-langes).

The period of Er-langga was already known from one of his grants dated in 945 of the Saka era. This date falls between the two dates found in our inscription. There are also other grants of this king which have not set been

published.

Neither of the two inscriptions tells us how far the kingdom of Er-langga extended. But they do not contradict the Balinese tradition that he was the ruler of Kediri. The Sanskrit inscription mentions that he was highly honoured by the king of East Java. After he had punished his enemies in the East, South and West, he was enthroned as the overlord of Yavadvipa in the Saka year 957 (1035 a.c.). To commemorate this event be constructed a hermitage for monks near mount Pugavat which on account of its magnificent design became so renowned that people came from distant places to admire it.

From our inscription we find that Er-langga was descended on his mother's side from Sri-Isanatuuga, a Javanese ruler and that Er-langga's mother was Mahendradatta, the daughter of king Sri-Makuta-vamsa-vardhana whose mother was the daughter of Sri Isana-tunga. In Mpu Sindok we then recognise the great-great-grand-father of Er-langga. Saka year 913 is now accepted as the date of birth of Er-langga. In the year 957 of the same ora he reached the pinnacle of

power and of fame.

The royal adventures are rather indicated in the inscription than told in detail. There are descriptive passages but the descriptions are concerned with matters of no particular importance. Important matters are only hinted at Then the author of the inscription seems to avoid Javanese words. Even the name of Er-langea is sometimes Sanskri used as Jala-langea or Nira-langea!

<sup>1</sup> By is the Javanese word for water and langua means to sip'-

Er-langga was the son of Udayana and Mahendradatta. He was treated with great distinction by Sri Dharmavamea, prince of East Java and obtained much honour when he visited the latter. Not much later his capital was burnt (according to Krom it was not the capital of Er-langea but that of Dharmavamsa). With some faithful retainers he sought refuge in jungle. In the Saka year 932 in the month of Magha, he was implored by the Brahmins to reduce the whole country to submission. He made wars with the neighbouring princes and in the Saka year 954 he alew a queen who was like a giantess in strength. From the South he returned laden with booty. He overthrew the king of the West whose name was Vijaya, in the month of Bhadra of the Saka year 957. Vijaya was treacherously murdered by his own troops, and in the month of Kartika of the same year Er-langua assumed the title of the overload of Java. In the fulness of success he decided to construct a magnificent hermitage near mount Pugavat which was equal in splendour to Indra's palace. The poem ends with the prayer that the King's reign may continue to be presperous.

On the other side of the stone is the Kavi rendering

which gives us a few additional points.

### Texal

[Matres: -vv. 1-3 and 9-Arya; vv. 4, 5, 8, 15, 17-19, 21, 28, 32 and 34-Sardulavikridita; vv. 6, 7, 10-13, 16, 20, 22-27 and 31-Vasantatilaka; v. 14-Manjubhashini; vv. 20 and 39-Malini : v. 33-Sragdhara

॥ स्वस्ति॥

त्रिमिरवि युवीरुपेसी दृष्टान्विधाने व स्थिती तथा प्रस्ते [1+] **भगुया इति यः प्रसिद्धस्तस्त्रे धाले वनस्सत्तरम् ॥ (1**0क) चार्गाक्तिविकमग्रस्थाः प्रबुम्बमानस्वराधिपेन छदा (१३)

But Ett in Sanskrit also means 'water'. The name Iralangua then

out for in Sanskrit also means water. The name Iralanges then would mean be who drinks water i.e. he who drinks up the sea Can it be possible that it is reminiscent of the tradition of Arasty a sipping up the sea? N. P.

This inscription which was published by Kern as far back as 1887, was not attended by a complete facsimile. The inscription naving been removed from the Indian Massum. Calcutta, it was not not also been removed from the Indian Massum. Calcutta, it was not not sible to enamine the crisinal stone. In the present text, therefore, I have depended on Kern resulting in general, excepting the portion of which a facsimile has been published. The verses are not a unabered, but there is a mark after each verse to denote its and Portion of the inscription is badily damaged and the syllables restored have been put within brackets. N. P. C.

2 Kern reads quirforure but the is clear on the plate.

(बापि विश्वविक्रम इति प्रधितो सोके नमस्तरमे ॥ [2॥**७**] वमस्याजस्वितिस्वर्यः येप्सितार्वपन्ते गुर्वेजगतास् [19] क्तपत्र ममतल्यमधाकरोति छस्मै खिवाय नमः॥ [308] कीन्यांसविदतया विया करुव्या यस्त्रीधारवन्यव-बापाक्वंबतन वः प्रविद्वितन्तीनवसक्केर [18] वधासकरिते पराहमुखतवा शुरो रखे भीरतां स्वेद्रोपानमञ्जे गुर्बेस्स जयतादेशंक्रनामा स्वः॥ [४॥४] श्रामीतिज्ञित्मतिभूवत्मको भूपासच्यामिकः प्रस्तातो स्वनवयंऽपि महता बीच्यंक सिंहोपनः [18] वेनोदी इचिरन्यतामितफसा सरमी न्यूची यत्वरी स व भोकीर्त्त्वसान्तितो ज्यातिरभोद्यानतुकाञ्चवः॥ [६॥८०] **वस्थात्मवाक्षत्रकावस्था**सस्या इंसी यथा अगृतपत्तसङ्गासबद् वा [16] सा राज्यंसमुद्रमेव विवर्द्धवन्ती भीचान्त्रक्षत्रिक्षेत्रवेति स्राज राजी ॥ [6॥छ] मन्दार्विनीसिव तवात्मसमा समुद्रव्या कीराबंक प्रधितग्रहित्वान्तरात्मा [18] ताण्याक्वोत्त्रस्यिनीक्यनामिनन्दी श्रीक्रोक्याश्वरपतिर्नरवायनामः ॥ [?॥%] तस्मार्या वृश्भूस्यभाववि(छ)दो सभूवबोव्भूतवे भूतानामभ्यभावनोशतथिका इमाम्भावनमभूतिथिः [18]

वीरिकायविभयमाभिरभयो भास्थानिकाश्युवतः व्यानुकानिभक्तश्यक्तने पुत्रः यसुमूशुकास् ॥ [१॥७] बीमक्टबद्दववद्देन इति प्रतीतो द्वामजुजोन्दः [१७] भीवान्यक्वतवनस्तताय बुकायतापेन ॥ (१॥७)

<sup>1</sup> The plate shows trove as Kern reads but this reading would spoil the metre.

<sup>2</sup> The plate shows up to st only.

<sup>3</sup> Kern reads quart but I profer to read quarting as adjective to weal. This is common in Sanskrit literature and gives a better meaning. Cr. Kirats XI, 12.

meaning Cy. Kirata XI. 12.

4 Kern reads productor this reading gives no meaning and renders the metre faulty.

वल्बाचित्रस्य दृष्टिताविमनोज्ञस्या ब्रुतंत्र भाव रिग्ब्ती वयरावलस्मी: [18] डीवान्सरेपि सम्मोन बश्च पित्रा नाम्ना कृता कातु गुव्यपियधम्मंपती ॥ [10॥%] बासीस्सावपि विशिद्धवित्रव्यनमा राजान्त्रपादुद्वनः प्रधितास्प्रजातः [12] तां शीमतीन्दिपिक्देव महेन्द्रका-स्व्यक्ताह्नयो म्युवहकासुरवच्छते स्म ॥ [11॥ • ] श्रेष्टः प्रजाह सब्सास ब्लामिसामी रामो बधा दशस्यात्स्वनुवीर्गरीवा-[18] न्सम्भावितोक्छगरिमहर्षा सुनीन्हें -रेसंब्रदेव इति विञ्यस्तरततोस्त ॥ [12॥॥] भीपार्मवंश इति प्रवंगवाधिन सम्बन्धिना गुवानवाभवयोत्सकेन [१८] चाहर सादस्तवी स्ववताबिताह-न्द्राक सर्वया प्रवितकीर्तितम्बमहारमा ॥ [13॥७] श्रम सरमधादभवदात उट्डार-मुख्तताञ्चीसव बोयतं विरं (१) [16] बलिना- जेनबल कि हरे विधा स नरोचमैरपहिलो बनान्यमात् ॥ [14॥%] वाचेल्ड्रेय (वि) सोचनाग्निवहने वाते वहावलारे मार्च मासि स्टिज्यबोद्दातियौ वारे बहिन्युत्वकः (।ङ) मागत प्रस्तेजनेद्विजनरेस्साधासमध्यनित

I Kern reads features and coveraged which do not save the proper meaning.

रभीलोके बस्तीरसङ्गत्यतिः पादीरयुदन्ता क्रिन्नतिम् ॥ [1688]

<sup>2</sup> Kern reads que fer (2), which is not only grammatically wrong but does not give any sense either-

<sup>3</sup> Kern remarks that the lotter in the gap looks like a R or W and thinks that it was originally as on the stone-

<sup>4</sup> Kern leaves a mp here-

<sup>5</sup> Kern reads qualcygerous which does not give any sense.

ESTITA ANTI JAVA माप्राज्यदीचित्रमिमन्द्रपतिचित्रम्य शतवा जिलारिनिकरिक्तको रिप्रवास (१७) बाबापि तद्वस्य बस्याद्वतस्य विस्थ-ए-बर्बतीय (चय)सन्बमभृतपृद्धम् ॥ [16॥क] भूषांसो वयम्भूजो बर्सावरे प्रजी मिक्स्नाधिन-स्सामध्योन्द्रपत्रनमनोतु (१) बुसुतुस्त दा) वरेन्द्रासचे [18] तिलं शीवस्त्रवादेवनुपतिवस्योवि नःया)श्रवी-मों बहु स भुवक्ति केवसमस्निष्टुन्द्रस्त्रमन्यूवसे ॥ [17॥%] म्युन्मस्तक(स)कपादयुगलस्थिदासने संस्थिती मन्त्रासोचनतवररेरहरहस्सम्भावितो सन्त्रिभिः [١०) भास्वद्रिसंसना स्वितो निविधते वीरः परीको सूर्य ज्योतिस्तस्य परामचे विजयवचित्रीयते सन्ततम् ॥ [18॥%] प्रवानमामतिबल्पस्तोपि सङ्सा त्यक्ता महीवः पति-क्ष्मातस्त्वम्भुवने इयालुक्व्यस्तेन्या प्रवृत्तिः क्थाम् हा राजन् क इनेत्यरेवनिक्या—्या सप्यते ॥ [1980] र्काबन्सम्ब -----—वासये चनमसानि महानरातिः [40] डॉबस्त्रिविह्यस्था न्त्रवस्य मन्त्रा-न्सन्पाप्य शिष्य इव तेन कुठस्स भासीत्॥ [20॥@] तुवा—सवस्त्रवस्य लड — — — — कि मन्या न किठीवंशा छ -- कि सच शस्ते स्वः [(व)] कि कीवारसाहित्सवा रभसवा पत्थी दे होति कीर्तिवा कीर्तिः हृद्धिको -दा भवस- — सान्यातेहर्निसम्॥ [2]॥७]

I Kern reads The

बन्दामरेषु -- बाब्दातिय हुद्यो

बगोप (भा गर्ड इसी चन्द्रोजिनार्थे (११३)

<sup>2</sup> Kern reads (a) nububbações which is grammatically incorrect.

<sup>3</sup> Kern roads gon-

<sup>4</sup> Kern reads #41.

<sup>5</sup> Should we read serve ?

भार्य दला~ताहिति<sup>।</sup> सोहशासा-भीष्मप्रमाव इति तस्य सती महातमा (१३) ニージーレジンニンジー質的 \_\_\_\_ | 1200年 श्रमाच बजिद्धमापनुदाभिधान-स्सामारबानन ह्वाच्यवसामुखन्तिः [18] \_\_\_\_\_न्ववधीचमान् ॥ [24॥६] तत्व तद्गन्तरम्युपहत्रिज्ञगीपुस् द-1 स्तदासममरोपमेव सहसाभ्यवासीन्तुपः [१७] पुतः पुनस्थाप्रिमृतव्यने शुकान्दे गते वर्गे नस्पतिस्तदोधकासाययबुन्दसत् ॥ [25॥@] बासवर्षि सुवि जी राजसोबोधवीध्या-ज्यपातस्यमकास्सर्दाङ्गामवासीत् [१७] जलनिधियसस्त्रे ग्राइसम्बन्हरेस्मिन् न्पतिश्चिमो्तलसम्बद्धसम्बद्धीर्ताः ॥ [26॥७] न्द्रसन इच नगेन्द्रों सेक्षिडानोड्डचा-न्दिवसविक्रमनाध्यांन्दिविद्यान्द्विद्यत्वात् (१७) धनमसिबहुसुबरं तब इत्जारनस्त्ये क्षित्रपतिसुनिमध्ये कीर्तिमेवाइस्त्सः ॥ [27॥6] मानित्वाद्य शैलभूतसम्बे शाकेन्द्रवर्षे गते मते मासि सिस्त्रवोददियों वरि दुवे वावने [16] क्य सेवंशिमिवंशिशाबितेगत्वा दिखस्परिकनो राजानन्त्रि ज्याहर्ष समजवदाजा ज्यात्युजितः ॥ [28॥8]

<sup>1</sup> Restore as securifica.

<sup>2</sup> Kern reids for

<sup>8</sup> Kern reads gern which is grammatically incorrect

<sup>4</sup> Kern reads wif and corrects as will

<sup>5</sup> Kern reads for which is cridently an error for for

चय सुनिवारच्ये बाड्यव्हमास्त्रे **एस्वितियने कार्तिके मासि तस्मिन् (१७)** निम्बलनियुक्तीसी बिच्चस्सेरुपार्वे स्मानि विजयनामा पार्विनो बामवन्त्रत ॥ (१९०४) मन बर्गावनसन्ते बाक्ताञ्चन वर्षे इत्यविग्रस्वारे कार्तिके पञ्चक्रयां रिप्रक्रिरिय महारमा श्रीयक्कीपराजी जपति निवित्तपादी स्वर्शिकाचनस्थः ॥ (300%) इलांबिदिन्यितपिने इत्सन्बंश्य-नेकाराजनपर्वजीवन होवस विटी नान्यविरीचित्रमलं एसुजीपपीय-हार्म्यरिष्यवि सम्ब्रति राज्यस्मीः ॥ [81॥%] निर्जिताथ रिपुन्पराक्षमधनाज होर्ब्व क्राबेरपि बनवाकविदतया कल वितितया वा देवताराजने- [18] वन्तुण्यासमदान्यस्य कक्ते प्रयासम् शीमतः पार्व पुनवतो निर्नस्पतिरस्रीनीरस्रक्राह्मयः ॥ [32॥@] श्यवनको राजकीयासमससमसिमसन्दर्शेयानरेज्य-इन्यहन्तरसन्तरनेप्यहमहमिड्या विस्मयासीसनेत्रा(ः) [१८०] माबादिपीतिकारास्स्तुतिग्रसस्यका गुल्योतन्द्रपाका-न्यानीना<sup>3</sup>न्यान्यमाना सनुमित सहसा माननीयस्य बन्ति ॥ [38॥७] सायुनाम्यवि वात पौरसमितिवेंस्वां गतिमेन्त्रिया-स्यादम्बद्दितेविश्वो सुनितना इत्यन्त्ये प्रार्थना [IS] परिनण्डीवित राजि रसति अवन्यमंग्र निदयन्ति त सस्मानको जलव हार्देवनपरिदर्शि स जीव्यादिति ॥ [8488]

<sup>1</sup> According to Kern's reading the inscription has me which does not give any sonse. Kern also success He as the probable reading.

<sup>2</sup> Kern reads unrusted but the ablative does not give the proper sense. Evidently we have to read as unrust qualifying free

Il Keen reads surflessessurer; but surfless is grammatically incorrect and the correction would spoil the metre.

### TRANSLATION

Hall!

Verse 1. May honour be always given to the Creator who in his creation and preservation, is endowed with all the three qualities (quanas), but is without any (aguna) at the time of destruction.

V. 2. Honour be also to Him who is well known in the world as Trivikrama (Vishau) and who is at all times saluted by the lord of the Devas (i. c. Indra) who is great on account

of his immense prowess.

V. 3. Honour to Siva who lin bounty) surpasses the wish-giving tree, who though called Sthanu (lit. motionless) moves with great speed and who through his qualities

salisfies the desires of the living beings.

V. 4 Victory be to king Erlanga who through his perfectly good reputation, intellect and merciful disposition follows the womankind, who through grasping the bow has got a deep stain in his hand, and who though a hero in battle is guilty of cowardice in that he inrus his back to immorality and in that way only is his virtue modified.

V. 5. There was a king who was the crest-jewel of the protectors of the earth (e. e. kings), who had overcome a great number of kings and was renowned in the three worlds, who was likened to a lion in great courage, supported by whom for a long time the earth produced in immeasurable quantity and (thus) got a fast hold of the goddess of wealth who is transient (by nature)—he was the ruler of Yava (Java) endowed with splendour, renown and power and bore the name of the illustrious Isanatunga.

V. 6. His daughter, lovely an account of the purity of her mind and devoted to Sugata (Buddha) like unto a female swan which is lovely through its dwelling in the pure Manasa lake and possesses beautiful wings, was the princess Sri Isanatunga-vijaya who increased the joy of the king as

the female swan does to the male swan.

V. 7. Then king Sri Lokapala who was an excellent prince and was a delight to the eyes, whose mind displayed (only) pure qualities made her, who equalled him in spendour. his beloved (queen) even as the milk-ocean (Kshirusamudra)

made Mandakini equalling in splendour its beloved.

V. S. From him there sprang a son excelling in power and (destined to be) an ornament of the earth. He for the welfare of the people filled the earth with splendour with his mind directed to the meditation of Bhava. He was like Vishna in incomparable brilliance, was fearless, and rising like the sun was over ready to smash the foreheads of the olephants of his enemies as if they were (merely) earthen pitchers, and was the lord of kings.

V. 9. This incomparable ford of men was known by the name of Sri Makutayardhana, who was the sun of the

family of Sri Isana and shone out brightly in valour.

V. 10. The very charming daughter of this prince, who through her excellence was like the Fortuno incarnate of the ruler of Yava, received from her illustrious father the name of (2) Guna-priya-dharma-patni (lit. the lawful wife of one to whom virtue is dear) which name was known even beyond this island.)

V. 11. There was one Udayana born of an exceedingly pure race and sprung from a renowned royal family. It was be who lawfully married the Illustrious princess Mahendra-

datta.

V. 12. From them there sprang as Rama sprang from Dasaratha a beautiful son whose name was Erlangadeva. He was the best of all the people, was graceful in the practice of fine arts, and like Rama surpassing Dasaratha was greater (than his father) through his excellent qualities and whose brilliant future was imagined by sages through his greatness.

V. 13. He being respectfully invited by his kinsman Sri Dharmavamsa, the lord of East Java, who was anxious to bear of his various virtues, was given in marriage to his (Dharmavamsa's) own daughter. Thus forthwith the high-

souled one became famous in every way.

V. 14. Soon after that his (Dharmavamsa's) capital, where so long joyousness had ruled (?) even as in Indra's kingdom, was burnt to askes. Then accompanied by a small band of horsemen (?) and best of servants he betook himself to the forest.

V. 15. Then in the great year 932 according to (the era of) the lord of Sakus, in the month of Magha on the thirteenth day of the bright half on Monday, there came to the monarch Erlanga the subjects and principal Brahmins and bowing respectfully addressed this prover to him: 'Rule (ye)

the earth to the extreme borders."

V. 16. When his numerous opponents heard that this prince who had been anointed as the (future) emperor, had by his might, overcome the hoets of enemies, they also being frightened of the grasp of his surpent-like arms, display even to this date, an irresolute spirit which was formerly unknown to them.

V. 17. Numerous princes of Java enjoyed the earthbecause they were supplicate of their (?) rival and by virtue

<sup>1</sup> The sense of this verse is not quite clear to me. Does despandara here refer to Jamerude pa ?

of their royal birth their sons enjoyed (enccession ?). But the prince Erlangs, born of a good family, and a leader among the potentates, while roaming about on this earth bears in his body only a couple of bitter enemies (which are the opposite conditions such as heat and cold, joy and sorrow. efc.).

V. 18. Installed on his throne with his feet placed on the head of his wassale, consulted daily by his ministers who were devoted to the affairs of the state, he often takes his seat (in the court) with the ladies and surrounded by heroes (with) shining (arms). Even when a cause was lost it was always regarded as being won through his lustre (i.e. clear

insight)

V. 10. The widow of his enemy thus laments: My busband has, all on a sudden, abandoned my children and myself, though he loved us dearly, in order to visit the nymphs of heaven. . . obedient to your order. You are renowned in the world and are of pitying heart, how could you then act so differently? Oh king! where is your mercy?

V. 20. Some great enemy (of this king) being desirous of emancipation . . in order to obtain (?) the dirt of riches . . Another having obtained from this best of kings charm (or counsel) which should secure the happiness of heaven for himself, became as it were his (i. e. the king's) disciple

V. 21. ... What is the use of ardent desire for sexual passion? His high mind is praised and (his) glory which causes purification and which is pure is always held

in honour.

V. 22 (He was) like Indra among the gods, was bold (2) among the . . . . . was the giver of fortune to his servants. was like Kubera to the hosts of supplicants and in killing was like Yama. Verily the Orentor chose him as one who had in himself (the qualities of all) the guardians of the quarters.

V. 2d. There was a king . . . . His noble son was called

Bhishmanrabhava

V. 24. And another of the name of Adhamapanuda who

like Ravana possessed good many feet (?). . .

V. 25. Then the king (Erlange) desirous of overcoming this prince anddenly burnt his capital so that nothing remained of it. Then again when 953 years in the Saka era had passed, this excellent monarch burnt over and again many of his cities.

V. 26. There was also in this country a woman of great power like a demoness. Undismayed he (i. s. Erlanga) drew near her perilous country. It was in the Saka year 954 that

this king of great famo, pierced this target.

V. 27. Lake a nery serpent frequently darting out its

tongue, he, through his ability, burnt the utberly uncivilised southern region. After having obtained much booty and distributed it among his servants, he only took away the glory for himself in the midst of the best of Brahmins and ascetics

V. 28. Thereafter imbued with ambition, when the year 954 of the Saka era had passed, in the month of Bhadra, on the thirteenth day of the bright fortnight on an auspicious Wednesday, this prince who is honoured in the world, departed westwards with a vast army of heroic men who were ready for the fight and gained a complete victory over a prince named Vijaya.

V. 29. There in the Saka year 957 on the eighth day of the dark half of Kartika on Thursday, the king Vijaya was seized by his own troops through the application of the means (of statecraft) as taught by Vishnugupta (Canakya) and

died soon afterwards.

V. 30. In the year 959, of (the era of) the lord of the Sakas, on the new moon day of Kartika on Thursday, the noble and illustrious king of the island of Yava set himself on his jewelled throne with his feet placed on the heads of his enemies, and is now rejoicing in his victory.

V. 31 And now the Royal Fortune unable to find anybody else, pressing with her fair armies, deeply embraces Erlangadeva, who has conquered all the directions, East and others, who has destroyed all his enemies, and who has

now become the paramount ruler of the whole earth.

V. 32. Then having subdued his enemies who were rich in valour by means of his prowess and statecraft, the king Erlanga, a great ruler by birth, in order to take pleasure in the worship of gods has now caused to be built through his devotion or (to give an exhibition of his) unimpaired power,

a holy hermitage on the slope of the excellent hill Pugavat-V. 33. Hearing of this incomparable royal hermitage which was almost like the pleasure garden of Indra, men vied with one another in going there without ceasing and looking with eyes expanded with wonder. They brought garlands, etc., as friendly presents and their mouths were full of praise. They considered this king as the foremost of all the princes deserving honour and as honourable as Manu through his eminence.

V. 34. May the community of citizens wander along the path of the virtuous. May the course of the ministers be just. May the ascetics strive after the good of all beings. With regard to the king this is the prayer: since all these (mentioned above) are possible when the king has a (loog) life and governs the earth with justice. Therefore, may the

king, the illustrious Erlangadeva, live long.

## 2. THE SANSKRIT INSCRIPTION ON THE IMAGE OF MAHAKSHOBYA AT SIMPANG (SURABAYA):

#### SAKA, 1211.

(Kern, V G., Vol. VII. pp. 190m)

The present inscription which has been fully discussed by Brandes in Notulen Bat Gen (1898) and in some of his other papers, begins with a salutation to Tathaguts. Then in verse 3 we find a reference to the sage Bharad who finding two princes bent on hostility for the kingdom, divided the bingdom of Java into two parts by means of kumbha, vajra and udaka. The Nagarakritagama also mentions the division of Java by Bharad, a contemporary of Erlanga, with the water-pot, enjew and water. Verses 8 and 9 inform us that when Sri-Java-Vishnuvardhana was the ruler of Jangala, he re-united the country to the joy of the people. We know from the Piraraton and the Nagarakritagonia that in 1111 Saka Ken Arok (alias Rajasa) conquered Kediri (to the west) and united it to Jangala (which was to the east) and thus founded the Singasari Kingdom. We are not sure il we find an allusion to this fact here but Vishnuvardhaus or Harivardhana is sufficiently known from the Pararaton. When the poet refers to him as uniting the country it can not be reconciled with former statements. He had, however, to fight against a certain Lingupati. With verse 10 begins the panegyric of Kritanagara who is named here as Sri-Juana-Sivavajra, the son of Harivardhana and Jayavardhani. From the subsequent verses it appears that Nadajna. the minister in charge of religious endowments, established an image of the king in the form of Mahakshobhya. We know from the Nagarakritagama that king Kritanagara (1268-1292 a. p.) was an adept in Tantric practices and as the present inscription is engraved on the pedestal of a statue of Kritmagara in the garb of a monk it is likely that the king received divine honours even in his life-time. We doubt if this honour was merited at all.

The date of the establishment of the statue as given in verse 14 is Wednesday the 5th day of the bright half of the month of Asvina of the Saka year 1211 which according to Swamikanau Pillal's Indian Enhances regularly corresponds to Wednesday, the 21st September, 1289 a.D. when the Nakshatra was Asuradha.

#### Text.

बार्टा नमामि सर्वतः ज्ञानदायन्तवागतं । बर्ख स्टम्बा सिराद्यक्तः बरमत्यसर्वितं । । १ ॥ कल्यमञ्जूषितिस्या वलेशकाँकारपदा । जबकायधितं वस्ते गावकीनिएकासनं ॥ २ ॥ यो ('बः') प्रा प्रतिवत्ताक्षेत्र ग्राप्यों भगडभिततः ॥ (१) जानविद्धिं बद्धागस्याधिनामास्रो सनीवरः ॥ ३ ॥ बहायोगीयारे बीर: बन्देप क्रमात्मक:। विकासमें बहाबीरो रागादिक्लेश्वक्रितः॥ ५॥ रहा स्थाना हा मा है भी करा बनावनी । जिसियेहनमामध्यकस्थवकोरकेन वे ॥ ५ ॥ परस्यरविगेषेन नुपर पंज्ञाहिसनोः। द्यसं वा स्माजात्रभेत्वेषा पंजसविषया स्माता ॥ ६ ॥ दिनयस्मातः रखोमां जयसोविष्णावर्जनः। शीववद्यवीभार्खी दगमाधीनथः प्रभः ॥ ।।। बाजनमपरिस्वाजः कपालः ध(लर्थ)धतत्परः । पार्थिवानन्दनङ्कत्वा बुद्दकीतिपराक्रमातु ॥ एकोक्टन प्रवर्धमाँ पील्कांकरताताः सदा । धर्मसंस्तावार्थन्या पितादिस्थापनाय व ॥ १ ॥ वर्धव जिल्लाजेन्द्राचीहरिवर्दनात्मकः। श्रीजवर्द्धनोप्यः उत्तरीपेचरा मनिः॥ १०॥ यांग्यतत्वसम्पर्धा यसंगायविद्यम्बरः। जीवकों दार्शकवोध को धर्मशासकोगक ॥ ११ ॥ भीज्ञानविवयं(व ज्ञाक्य गंग)शिक्यवविश्वयः। प्रकारिमविश्वाहरनम्बोधिज्ञानपालाः ॥ १२ ॥ व्यक्तवा तं प्रतिद्वाच्य स्वयम्प्रसम्प्रतिक्रिते । वसदाचे व्रत्याचि महाचील्यावस्थतः॥ १३॥

2 The metre of this verse and the rest is Anushtuble.
3 Krom reads fautu yourself. The second is certainly a conjunct letter.

I There is a mark of punctuation after each plids which is not necessary.

भवनके शकेन्द्राष्ट्रे मासे वास्तिसंत्रके। प्रश्वद्यां गुक्रमते च बारे प्रश्वसम्बे ॥ १४ ॥ चिन्तनाहि च बस्तं च काणे विधिमंसको । श्चनगरेपि वतन्त्रं मित्र महेन्त्रमण्डले ॥ १४ ॥ सीमारवयोगसम्बन्धे सां सौ म्यं चैत्र सहस्ति। हिताय सर्व(वं)सच्चानां प्रागेव व्यतस्मदा । सरक्यों पी क्यास्ट्य जिल्पेकीभावकारकात् ॥ १७ ॥ समास्य दामभूतोह नादतो नामकोत्तितः। विद्यादीनोपि सम्बद्धी धर्माक्यास्वतत्त्वाः॥ १८॥ प्रामाध्यकत्वमासाच क्रायंतास्य तत्वतः। स(स)ककालं समुद्ध्य व व) ज्ञतान ना)ज्ञवापतः ।। १६॥

#### THANSLATION.

(v. 1.) First of all I revere the Tathagata, the omniscient and the embodiment of all knowledge, who lies hidden in all the elements (skandhas) and who is devoid of association with things existing or non-existent.

(v. 2) Next do I honour, respectfully, the universal success and shall (then) narrate (the following history connected with) the Saka era describing the glory of kings.

(v. 3.) The venerable Bharad, the lord amongst sages and the best of learned men, who, in ancient times, through his experience, obtained (perfection in) knowledge and thus acquired the supernatural faculties (abhijna).

(v. 4.) Who was the lord of the great yogins, calm and compassionate towards living beings, who was a Siddha teacher, a great hero and who was devoid of the stains of attachment, etc.

(vv. 5-6) Who devided into two the land of Java which was as extensive as the sea, by means of the water pot

I This is the reading I can make out from the farsimile. Kern made sukukülasambindha vojrejhännötea und sucrests the restoration satukülas samba edherem najvapilanekeitärapah. But according to this reading the metre would be tautry in the Sri pāda.

2 Abbijās is the superpatural faculty of a Huddha of which 2 Abbijās is the superpatural faculty of a Huddha of which five are mentioned: It taking any form at will, (3) hearing to five are mentioned: (3) seeing to any distance (4) penetrating men's thoughts and (5) knowing their state and antecedents.

(kumbha), rajra and water (?) which had the power of breaking up the earth and (gave them to) the two princes who out of hostility, were bent on strife-therefore this

Jangala is known as the Pamjalu rishaya.

(vv. 7-9) But hereafter the lord Jayasrivisnuvardhana who had as his spouse Sri Jayavardhani, who was the best among the rulers of the earth, who was pure in body from his (very). birth, who was compassionate and exclusively devoted to the Law, who caused delight to other) rulers through his pure fame and valour again united this land to the delight of the people in order to maintain the law and to establish his uncestors? and ruled it (with justice).

(vv. 10-12) The sage of a king named Sri Jnanasivavajra, the son of Sri Harivardhana and Sri Jayavardhani was the lord of the four islands, was full of boundless knowledge, was the best of those knowing the Law and was the instructor in the code of laws, whose mind was his jewel-ornament and who was eager to do the work of repairing treligious mattutions), whose body was purified by the rays of wisdom and who was fully versed in the knowledge of sambodhi-was

like Indra among the rulers of the earth.

(vv. 13-17) Having set up with due devotion the statue of him (i.e., the king?) who was already consecrated (as such ?) in the shape of Mahakshobhya, in the year 1211 of the Saka era in the month of Asuji (Asvina), on the day known as Pa-ka-bu, the 5th day of the bright half (of the month), in the purvan named Sinta and the karaya vishti, when the nakshatra Anuradha was in the orb of Indra, during Saubhagya yoga and Saumya muhiketa and in Tula rdss- for the good of all beings, and foremost of all, for that of the king with his wife, son and grandson owing to his bringing about the union of the kingdom.

(vv. 18-19) I his (i.e. king's) humble servant, who is known by the name of Nadajūa, and though ignorant, devoid of learning and little inclined to pious deeds, was made through his grace alone the superintendent of religious rites, have prepared this description by order of Vajrajnana (?)\*

<sup>1</sup> This point is not quite clear to me. Kern takes raped in the same of diamond. But copen is also a kind of trake grass. Does it mean that the same divided the land with a sacred libation of water and durithe which is in keeping with the Dharmasasyras?

2 chappens may mean erecting to image etc.) Is this a reference to the custom of establishing images of ancestors and proceptors as found in the Pratima Names of ancestors and proceptors as found in the Pratima Names of ancestors and proceptors as found in the Pratima Names of Bhase and the Mathara pillar insorption of Chandragupta II? Kern suggests the correction into midvads and translates as to establish his friends tin security).

3 The translation of the last pada is only conjectural, Kern translates I have prepared this poem in honour of Varminamia.

## VI. INSCRIPTIONS FROM SUMATRA

1. Inscription on the nack of the Statue of Anograpasa (at Padang Chandi in middle Sumatra)—Saka year 1269 (Kern V. G. Vol. VII. pp. 163 fb.)

Prof. Blagden thinks that the letters of this inscription are very similar to those in Burmese inscriptions. The language is an impossible sort of Sanskrit and the meaning has to be guesaed in many places. Amoghapisa is here represented with his 13 male and female followers. The poet has no regard for rules of Sanskrit grammar and syntax. His spelling is often incorrect though metrically the verses are all right. The inscription consists of 27 lines of writing and is partly in verse and partly in prose. There

are altogether 12 verses.

The principal point in connection with this inscription is however clear. It celebrates the establishment of the statue of Amoghapasa by the a harya Dharmasekhara at the instance of Adityavarman, the same Sumatran prince who, in the inscription of Bata Beragung, presents a statue of Manjusri to Java. Korn thinks that most probably the poet and author of the Bata Beragung inscription is identical with that of the present inscription as same kind of Sanskrit appears in both. But we should not lose sight of the fact that the same kind of barbarous Sanskrit is found often in India also in some works of the Buddhist Tantric literature. A note on this inscription by Dr. B. R. Chatterji is appended herewith.

[The Tantrie character of these inscriptions has abrady been referred to in my article Tantriam in Cambedia. Sumatra and laws' in Part I. There are tour inscriptions of Adityavarman of Sumatra. From the first (Mañjuéri statue inscription of 1265-saka era—T. I. sn. V. Ned. Ind. 1921 p. 199-200) we hare that Adityavarman's Buddham was not of the orthodox type. The Mañjuéri statue was conscribed by a priest belonging to the Bharava soct which worshipped Mañjuéri as the peaceint aspect of Bharava. The second inscription dated 1269a c.—Kern V. G. VII. p. 165) describes the conscention of a group of Ameghapasa with his companions and at the same time grouties. A in-d Managonia and a goddess Tara Here again we are in a Siva-Buddha caviroument. The third inscription to Bulet Gombak dated 1278 a c.—Kern Transcriptic in Oudh. Versi., 1912, p. 51-2) contains a nāmābhisheka of the prince, aninchārata vajīradhairya—the poble Buddha of the unawerving steadfastness.

<sup>1</sup> First published in the Modern Parsiew, January, 1930.

Further on Prince Adityavarman is also styled etangavirs (hero with one aim) which refers to the same stealfastness. Then amin the Prince is style to Kamaraja-adhimukt-sadasmritijina (Kama who seen deav are are continuously directed towards mukti) and Agamajas palicha-shadachijina-supurgatara (known of the agamas, known of the pancha-matarase and the six transcendental knnowledges and whose conduct is perfect. In this inscription is mentioned the dance of the conquest of wisdom). Here allows are not on the familiar ground of orthodox Buddhism. The fourth inscription (of Suruwaso dated 1297 s. c. Kern V. G. VI p. 257) describes the Bhairava consecration of the prince. The fifth and the last (Kubur Raja inscription of 1300 s. c.—Kern V. G. VI p. 257) is a funcial inscription. It sums up the Buddhistic virtues and makes the prince the incarnation of Lokesvara.

No one will question that as in the case of Kritanagara here, too, we have to do with a prince whose Buddhism could have been no other than Kalachakra Buddhism—the only school which paves the way for a syncretism with Salvism in its Bhairava aspect.

Coming back again to the Matanginisa inscription (of 1260 & e.) it must be, as Kern remarks, that Matanginisa and Tara are Amoghapäsa and his Sakti and presumably they are Buddhistically litted aspects of Siva and Durga.

Mätangini occurs in the Tantras as one of the Daśa-mahā-vidyās. This word also means a gir: of low caste who acts as Yogini in the chakra. Adityavarman's queen was the daughter of a tribal headman. As M Moens supposes, it is probably Adityavarman's queen who is the Mānangini of this inscription and Adityavarman the Mātanginiša and the amorous scene depicted in such glowing terms may be a Tantric chakra ceremony.

In several Tantras, and even in Buddhist Tantras (as shown by M. Blonay in his Materiaux pour server a l'histoire de Tarà), we come across such voluntious dancing stenes.

We now pass on to a really horrible scene. The Suruwase inscription (1297 S.e.) at first sight seems to be merely the description of a picuic m which the Prince is represented as "seated on a right seat, caling, and haing laughing." with an indescribable perfume rising all around him. But, as M. Moons interprets, there is much hidden behind these as parently inn cent words. If we read this inscript on in the light of the "finhyra-samajatantra" (a Kalachara work) or of the career of Padmasamohaba in Tibet, the high seat would be corpses piled up high, 'esting' would be eaving of human flosh, druking' would be 'druking' would be carried would represent the smell of burning funeral pyres in the Smasiana. The whole scene would be then the Bhairava consecration of Adityavarman.

In my book Indian Cultutural Influence in Cambodia (pp. 258-263) I have said that, it was only in Phia Bengal that such a blend of Buddhism and Saivism took place in the melting por of Tanursm and it must have been from Bengal that such rites were imported into the Java of Kritanagara and the Sumatra of Adityavarman.—RRC.

<sup>1</sup> This introduction to the inscription of Adityavarman is based open M. Moons article in Told. But. Gen., LXIV, 1924.

#### Text

[Metres: -Sårdûlavikridita vv. 1,5,8,9; Målini, vv. 2,7,11. Anusktubh vv. 3.4,10: Upojati, v. 6, Drutavilamvita, v. 12.]

(I) इ(शु) नमस्तु ।

च स दम्मेश्र एक्ट्रनारममहिमा सो(सौ)माग्यवान् सो सो सवान्।
(2) सा सा सजा सविस मु)द्योगसहरोगोमा प्रवृद्धासते।
सौन्दर्व गिरिक 3)म्दरान्वतमाने भन्दोहवासी प्रमा(१)यावेरिति(त)मिश्र(स)धिकह्तमदाः।
(1-1)

वदन् गुक्सस्बिःस्म(ग)बसा वा साम्बद्धिः (5) जिनवमयगुगावियः कार्यसंसम्बद्धादः। तनुमद्नविस मुद्धिः धात्यता (A) सर्व्यमिदिः धनकन असमाप्तिः। देवत्हृत् वपातिः॥ [21]॥ प्रतिहो के व (7) सगातानं(नां) प्राचायनदासंसे ने बरः। नाम्ना क ग)गमा(न)गण्डास्य मण्डु(8)धीरिव सौदृदि ॥ [3\*] ॥ प्रतिस्थो थे)यं हितः(त त्वाव बञ्चस्व १)त्वा(त्व)युका(बा)श्रव(व:)। देवरमोधानोलः रोगः। श्रीमदावित्यवस्मेगः॥ [६०]॥ (10 सलदा बनों पसन्नवर्गे नदा/स्या स्समा(बा के सं मु भो माहम(स्व त्कार्कटके दिनं।।। १पि तया प्रवान्तु योगायते । सारेक्सरसिदियोगघटि शकारस्यम् संस्वता (19 त जीवाँक्द्रविता समावितवसत्सम्बोधमारगाँत्विमिः ॥ (५०) ॥ स्वस्ति समस्तम्बना(13)धारबाटक(क:)माबाधमगृहा ४)वि वि)वा-रद(दः)। क्रवारमहायानयोगविज्ञानविनोद(दः)। श्रापि च घ-(14) राधिवयसिराजवि (वि )क्टमंक्टकिसैटकोटिक हुनि(नी)सक्सिबाहुवनाट-ककारस्य(स्राः)। श्रीमल्(15 श्रीवद्यादित्यवर्म्म स्राः) प्रतापराक्रम-राजेन्द्रमौक्षिमधि वस्मेदेवमद्दाराजाधिराज्ञ जः)। स वि(वि श्री-बा(16)माजा इसेलि।

made

<sup>1</sup> There is an additional mark of punctuation here as well as at the end of each phila.

2 Kern reads mandi-male

विवि) इज्ञमास्त्रवि(वि) साससो(को मिते बान्तारसोगन्बी(न्बि)एस्ट छ ।माङ्ग्रे । धराजना(17)साखितकाञ्चनावते सार्वात्रजीया(श)सादोविकारते ॥ [ ह॥\* ] बादमविविवि विशेषोनमाद्यन्द्रोहहाहा (18) खब्दि क्रिअदिविद्यनावान्देविक दि,वाचरेसः(शः) । चवि मञ्जूरगोतंत त्यंभागावितानाम चन्त्रति चन्नति(19)र्तस्मो रहो। समानहिनीक्षे हः) ॥ [ ?\*॥ ] बाबाहर वंगानेन सम्बमलसत् जो कर्यमुम्यागतः सौन्दर्य यसि वशि 20 प्रवृंवत् कुम श्)लने इत्सो तसो मतासंहते नाम्ना इद्व(द् यश्मेग्ससक्यक्रोबोपतिनावदः सः स्वतःवा जिनक् 21)पसम्बन्धतंत्रतो नातज्ञिनीम्(स्)स्वद्या ॥[8<sup>1</sup>॥] रत्तवः जवता वस्त्यर्भिड्न्मात्तिनोपाञ्च भन्तेत्सन्त्रियवेरिमार्गच-(22 रितासव्वेल्वसङ्गरस्य । सरोत् वान्तिवलावि(वि लासिइसने संज्ञान्तक्ली स)स्सद्धाः पातिः प्रत्यव्सासने प्रबद्धि (23 तक्ते हेः) पलाग्रवति ॥ [ 9॥ ] ष(व) उप प्रा)कारमन्त्रकथा प्रतिमार्थ जिनासयः। क्रीमाज(न)मोघपालेकः(शेशः) इ-(24)तिः उद्दब्द्धन्द्रः ॥ [10\*] ॥ चर्चर तबदितपाबिस्सत्यमञ्जीकवाबिः रिपुर् पतिसकीतिः पुण्यकन्यासमृति।। म- 25 सवप्रवितात्यः सन्वदात्यस्य स म-प्रः शुक्रविक्रविभातिः देवत्रक्षपातिः ॥ [11"] ॥ व्यक्ति (28)सो(हो)भितकपति:। बद्यन्ति(भृति १) नोव्यानायकः । डद्यवेस्थितोस्त्र[सृह्यते ब्द्यसन्दरकी(27 निमहोत्रजे ॥ [ 12° ] ॥

#### THANSLATION,

Let there be prosperity!

V. I. Great is the rise of (kine) Adityavarman which
has set at naught the snamy which is durkness in shape

<sup>1</sup> The sense is very obscure in many places, hence the translation is only tentalive.

of attachment (mays) - Adityavarman, who is versed in the true faith, who possesses the increasing glory of his own self, who is fortunate, virtuous and acquainted with the acriptures, who by a series of very pure yoga exercises exists in increased splendour, who in beauty. . . .

- V. 2. Endowed with an abundance of virtues, versed in the use of weapons and sciences, an ocean of the laws proclaimed by Jina (i.e. Buddba), knowing how to begin a work, with body free from sensual pleasures, reaching perfection in universal success and acquiring an abundance of gold and wealth-is the minister (patih) Deve Tuhan-
- V. 2. This consecration of the (statue of) Buddha under the name of Gaganaganjas is performed by the deharya Dharmasekhara, who is, as it were, a Manjusri in friendliness.
- V. 4. This statue of Amoghapasa which is conducive to the welfare of all beings has been consecrated by the decas for the well being of Adityavarman.
- V. 5. In the auspicious Saka year 1269 when the san was in the Karkata (reise), on a fullmoon day when the position of the stars was towards the north, in Siddhi yoga, Kāruņva ghatikā and Svarāt muhūrta (?)—repairs were made by people who wanted the path of enlightenment (?)
- Ll 12-16. Hall I He who is the gold (filling up) the space of the entire earth, who is expert in social and ascetic life, who takes delight in thoroughly understanding the yoga of the boundless Mahayana (philosophy)-Again, who is the source of a dramatic rendering of two jowels (?) gained by the collection of a million jewels from the large mass of diadems of the enemy kings—the illustrious Udayadityavarman, the gem in the crowns of the best of kings, a maharajadlaraja. He gives this order to be lenown.
- V. 6. In the golden residence adorned (lakhita) by the heavenly damsels, in the midst of decodoru trees having the scent of lotus (kantara), rendered beautiful with

I I have taken aiyata in the souse of aiyanta.

2 Deva is the title used in Ball for Kahatriyas. Patth is a Javanese oil Malaya word while taken is the Malaya word for master. It may be assumed that the ministor whose panegyric follows that of the prince, presided at the function of the consecration of the status at the instance of the prince while the actual ribral was performed by the Acharra.

3 Gazanganija is a special quittet of Ameghapisa. In tome 3 Gazanganija is a special quittet of Ameghapisa. In tome Balliha.

<sup>4</sup> This yerse is bewildering I have taken Nameda=0 percentes-Buddha. (beet charma = 6, drau = 2, and make thousand ) = 1.

the pastines of birds and elsohants, while Mahanginisal was (enorting) in the divine lake.

- V. 7. Matanginisa, who is the lord of all the sens of Diti (i.e. Daityas), gods and Vidvadharas and also that of the heaven'y damsels enjoying dancing to the to the accompaniment of the humming of bees, is in the enjoyment of particular exerberance of spirits (?) and moves ernosfully.
- V. S. He, who removes the lanchiness of Matangini, who knops the company of (gandharvas like) Haha, Huhu, who in beauty, prosperity and goodness of heart is like full-moon, has after putting off the form of Jins, come down on this earth for (the benefit of) the world under the name of Udayavarmogupta,2 the leader of all the rulers on this earth.
- V. y. May the protector (? pdfra) of Matangial preserve us and the earth from rain, may be enjoy the treasures which he collected for those who followed the comfact of an enemy kshatriya (?), may be, who is born of a poble lineage and is radiant in force of forbearance, show his superioritys in restraining those who have displayed wickedness and in protecting the good (2) -he is the Pati (Prime minister):
- V. 10. The charming statue established inside the diamond wall of the abode of Jina (2) is that of the lord Amoghapasa Udayasubdara.
- V. II. He, who puts his band on the heavenly tree. whose speech is verily like nusic, who has acquired fame (by conquering) the enemy kings, whose form is like that of the god of love, who is able to perform all deeds who is bent on the welfare of Malayapura and who excels in a great number of virtues (?)-is the minister Dava Tribials:
- V. 12. Whose beauty adorns the Udaya mountain, who is the leader (minister?) of the prosperous ruler (?), who disdains the prosperity of the rising enemy (2)-line is the glory of Udaya on this earth.

This may be another name of Adityavarman.

<sup>1</sup> This is according to Kern the demonstic form of Amountainass.
2 Acita is the name of an appearan.

A Patra may mean also a Minister.

5 Kern suggest politicases According to him the prince is represented in an incornation of Milmaginka Cases of much deflication are not rose in laws and Kambol. In the Nagarakyingawa Haram Wurak is represented as identical with Siva-Buddlin. This stance needs to be a panegyric of the minister.

# 2 IWO BUDDHIST INSCRIPTIONS FROM SUMATRA.

(Kern. V. G. Vol. VII pp. 139 ff.)

(i) The Reck Inscription at Pasir Panjang—circa, 900 A. D.
This inscription was found on a rock at Pasir Panjang in the island of the great Karimum. It consists of three lines of writing in very big Nagari letters of the 9th or 10th century A. D. It was in 1873 that K. F. Holle heard of this inscription. Brandes (in Notulen, 1987) gave the following reading:

1 महाशानिक

ं गोलयविद्वसभी

3 चौतसभीपादा(ः)

and translated as The brilliant feet of the glorious Gautams, the Mahayanist, were a Golayantra here. Kern thinks that Jautama was regarded by the Mahayana school in the Golayantra (the universe?) Golayantra, however, is an astronomical instrument and I would prefer to translate the text as—"The venerable Sri Gautamasti, the Mahayanist (who was) a mechanist." In that case, however, one would expect the reading Golayantrika. But as there is no facsimile given by Kern, I can not say if there is any error to reading. Kern's objection that the name Gautama is very unusual for a Huddhist is not well founded. In the Pali Canon we find Gautami as the name of a nun, but here probably the name was Gautamaris.

(ii) The Gunung Tus statue inscription—Saka year 946. This inscription is incised on the base of a bronze statue of Avalokitesvara, represented with four arms and atanding between two Saktis. It was originally kept in the house of the Raja of Gunung Tua (East Tapannii) and is at present preserved in the Batavia Muscusm-

Brandes first deciphered it in Notulen Bat. Gen. 1887.

It rins as follows:

स्वस्ति [ 1 \* ] शक्यवांतीत १४६ चेक्रमास-तिथि वि(त)तीय या) ६ शु क्र-गुक्रवार-शत्कन (तत्कामें) प्रश्च वार्ये ६(स्)न्य वक्त भदार स्रोक्ताय [1 \* ] इमानि क्रालसूलानि सन्वंसत्तस्थाशस्त्रीकृत्वा (त्य) श्राकुत्तरावा ( \* ) सम्यक्तमचोषौ परिद्वाम ( \* ) बामि ॥ The three underlined words are Malay words. The inscription may be translated thus: Hail! In the Saku year 1946 on Friday, the third day of the bright half of the month of Chaitra at this date Surya the master-smith constructed the lord Lokanatha. Through making these good works the common property of all creatures I become ripe for the highest perfect wisdom.

The latter part of the incription forms the regular invocation of a Bodhisatva. We may compare with this the usual Mahayanist formula found inscribed on statues dedicated by Buddhists. viz. 422 344 82463141419122141141141419222

The date given in the inscription is not regular. According to Swamikannu Pillai's Indian Ephomeras the third day of the bright fortnight of Chaitra in Saka 946 (a.p. 1224) fell on a Sunday (15th March.) In Saka 947 (a.n. 1025) however Chaitra sudi 3 fell on a Friday.

3. The Kunda Rasa Inscription of Adittavarran-

Comea Saka 1300 Kern V. G., Vol. VII. pp. 217 ff.)

The following inscription belongs to the well-known prince Adityavarman of Sumatra. The text is written in a sort of barbarous Sanskrit and the sense is not always very clear. The inscription has suffered a little towards the end of the first six lines and also at the end. The text as given by Kern is the following:

- मांस विराहरा- (2) क्र-दूबवरमं (3) स्पू (पु) त्रवद्धा (न)क्
- (4) मेदिनीन्द्र- (5) शुक्तका धार्यका (6) व्यक्तस्य लग्नस-
- (7) ॥ अ ॥ मैचीक्ब (8) या था सुवित द (9) पेका था ॥ याचक
- (क) (10) अक्ष न)कस्पतस्य(प) (॥) स्मदान ॥ क्ष ॥ क्षादि (11) त्यवर्मास्त्रु(भू)पकुत्तिस(क) (13) घरव्यूक ॥ प्र (14) तील क्षयतार
- (15) ओलोकेरवर (10) देव ॥ में --

The last letter is uncertain
 This letter here and elsewhere below may simply be a mark of punctuation.

#### APPENDIX

THE SANSAUT PORTION OF THE PERENG STONE INSCRIPTION (Kern, V. G., Vol. IV, pp. 279 ff)

This inscription to which we have referred on p. 36th H consists of 22 lines of writing and contains five Sanskrit verses in Arya metre. The text of these verses which cover H 16 and H 17-20 are given below. It will be observed that this is a Saiva inscription and refers to Agastya under the name of Valaing. It is dated 785 Saka.

1	यत उत्पन्न विश्वं यश्च च जातं विलीनमपि यत्र।
2	तस्में बसो भगवते शिवाय शिवकारले तुभ्यं ॥ [1*]
3	पथनापि दुरवृश्ति शुन्यापि हितप्रता निमिषप्रया ।
4	विविश्वताष्यविष्ता विका वती वन्मिकः पून्या ॥ [25]
ñ	यावल्के रविश्वशिनी यावदात्री चतुस्समुद्रवृता ।
6	बावस्यदिधि वायुस्तावद्गक्तिकेल्लाम्नः ॥ [3*]
17	विदिते क्लग्रजनामा भद्रालोकाह्ये विवृधगेरे।
18	तस्याध पुत्रपौत्राः भवन्तु लञ्चेष्टपदजीयाः ॥ [4*]
	ग्रन्य

10 च ॥ जगतां शिवमस्तु भदा गोद्वितराज्ञां तथा शिवस्तानां ।

20 अतिभक्तिनानभामां भवन्तु नारातिरायेष्याः ॥ [5\*]

# AIMS AND OBJECTS

- L To organise the study of Indian culture in Greater India Let (1) Secondia or Central Asia (2) India Minor (Afghanutap, etc.): (3) Indo-China or Burna. Sizes, Laos, Cambodia, Champa: (4) Insulvable or Sumatra lava. Bali, Madura and the Islands of the Maker Archipelago: in Ultina. Kores, Japan, and in other countries of Asia.
- 2. To arrange for the publication of the result of researches into the instory of fudia's spritted and cultural relations with the outside world, and gradually to arrange for the bouing of a regular organ of the Society.
- 3. To create an interest in the instory of Greater India and connected problems among the students in the actuals, colleges and universities of India by instituting systematic study of these subjects, and to take proper steps to stimulate the same-
- 4. To popularise the imewledge of Greater India by organising mass meetings, lantern feetures, exhibitions and conferences.
- 5. To form branch-centres in different parts of India and to encourage systematic collection of books pictures, models anternatides, periodicals, monographe, statistics etc., forming the nucleus of a Greater India Labrary and Museum.
- 6. To institute endowments and prizes to encourage research into the history of Indian cultural expansion.
- 7. To induce the public to provide scholarships and stipends for sending Indian teachers and statents to Ceplan, liurna, Samulandonia, Champer, Java, Pedi and to Chima Japan, Korea, Central Asia, Tibo, Nered and other countries to enable them to study locally the relice of the culture impired by India as well as the history, ollinology, Baguistic, Districture and art of the peoples who have adopted entirely or partly the culture and thought of India and further, to establish relations of fellowship and anity between those peoples and the people of India.
- 8. To stimulate Hindu cutural missions to Orester India and other countries to establish once more direct contact with the peoples of Indian culture and with peoples in sympathy with indian civilisation.
- 9. To study the distribution of the Indians in the different countries of the world as sojourners or settlers to make enquires into their conditions of life with a view to aid them in betweing these conditions and to bein such overseas Indians, while remaining good citizens of their adopted countries, to be in intimate touch with their Motherland, its language and the girt, culture and religion.
- 10 To publish bulletins, studies, articles and statistics, conveying information about India and this New Greater India for mutual service.

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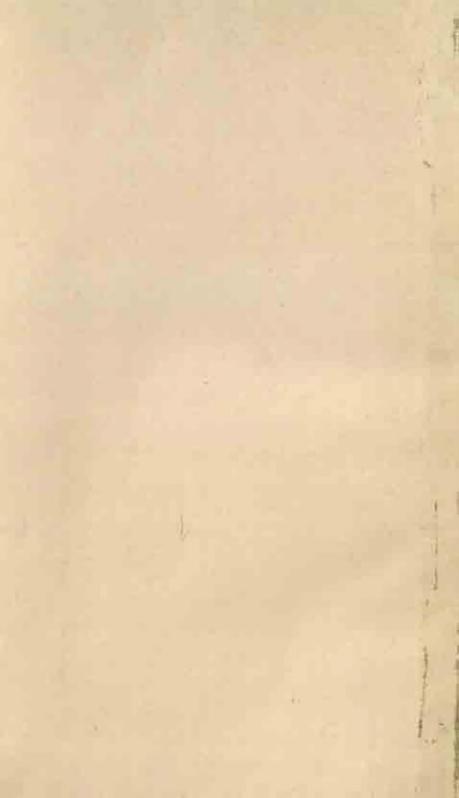
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